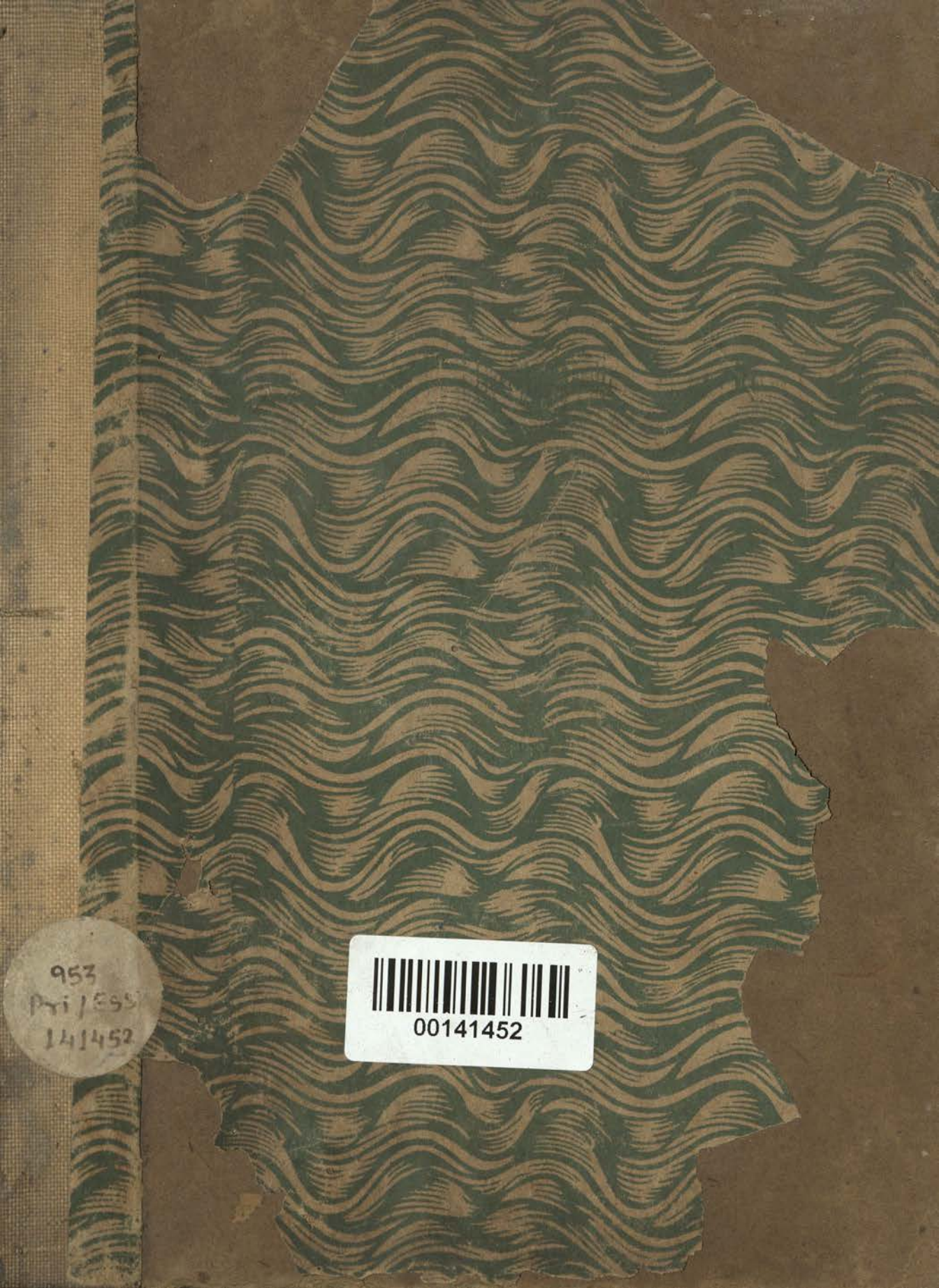
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ESSAY

TOWARDS THE

HISTORY OF ARABIA

ANTECEDENT TO THE

BIRTH OF MAHOMMED

ARRANGED FROM THE

TARIKH TEBRY,

AND OTHER AUTHENTIC SOURCES

BY

MAJOR DAVID PRICE,

AUTHOR OF THE "RETROSPECT OF MAHOMMEDAN HISTORY."

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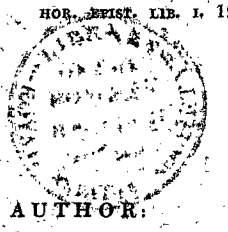

LONDON:

PRINTED FOR THE AUTHOR.

SOLD BY LONGMAN AND CO., PATERNOSTER ROW; J. BOOTH, DUKE STREET, PORTLAND PLACE;

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1824.

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TO

THE HON. THE COURT OF DIRECTORS

OF THE

UNITED COMPANY OF MERCHANTS OF ENGLAND

TRADING TO THE EAST-INDIES,

THE GUARDIANS OF A MIGHTY EMPIRE,

THE FINANCIAL RESOURCES, MORAL ENERGIES, AND PHYSICAL STRENGTH

OF WHICH

HAVE BEEN AS YET BUT IMPERFECTLY ESTIMATED;

THIS HUMBLE ESSAY,

IN GRATITUDE

FOR THE CONTINUED SUPPORT

WHICH ENABLED HIM TO PROSECUTE, TO ITS TERMINATION,

HIS FORMER LABORIOUS DESIGN,

IS,

WITH RESPECTFUL DUTY,

INSCRIBED,

BY

THEIR DEVOTED AND FAITHFUL SERVANT,

THE AUTHOR.

Brecknock,
March 3, 1824.

141452

TO THE READER.

While engaged some years since in an undertaking nearly allied to the subject, the Author of the following pages had been repeatedly urged, by an intelligent and highly-respected friend, to attempt a History of Arabia, introductory to the work on which he was then employed. This, for various considerations, he at that time thought it prudent to decline. Of these considerations the absence of competent materials was perhaps the most cogent and weighty. Neither, indeed, even were the materials at his command, could the Author flatter himself that he had either the skill, or the ability, to furnish any account more interesting or satisfactory than is to be found in the tracts bequeathed to posterity by the learned Dr. Pocock, and in the admirable Preliminary Discourse prefixed to "Sale's Korân," and the notes so copiously interspersed throughout the body of that laborious and excellent translation.

Having, nevertheless, in the course of his reading, struck upon a variety of passages relating to the ancient state of the Peninsula in question, he was led, with some eagerness of hope, to note them down for future contingent application; trusting

trusting that time and industry might yet discover such further resources as would enable him to fill up the intervals of the narrative, with greater advantage to the reader, and with higher gratification to his own curiosity.

That the result should in any degree have fallen short of the expectations of the Author, and that he should ultimately have been able to present his readers with nothing better than the imperfect abstracts contained in the work now offered to them, must be to him the subject of deep regret. Perhaps it would have argued a sounder discretion if he had withheld it altogether; but (whether justly or not, he will not pretend to determine) it has been often remarked, that there is scarcely a production which issues from the press, from which something may not be gleaned towards the fund of general information; and who knows but that this humble attempt may have the effect of encouraging some master hand to draw forth from the repositories of ancient lore, a performance that shall exhibit the history of the Arab race, in a more regular and digested form, than has, hitherto, bespoke the attention of Englishmen.

With those, indeed, who contend that nothing should be offered to the Public, but what bears the stamp of perfection, the author can have little to plead; but from the tribunal of a considerate and liberal criticism, he may venture to solicit that indulgence, which is the claim of frail and erring humanity.

It may appear extraordinary, supposing that they were actually possessed of any historical records, that the Arabians

should

should never have mentioned the presence of a Roman army in their country; but when the usual impulse of national vanity is considered, the wonder must be abated. Nevertheless, it is sufficiently notorious that, in one instance at least, Ælius Gallus, a Prefect of Egypt in the time of Caligula, did conduct a successful expedition even into Arabia Fœlix, or Yemen, where he reduced several cities. It is however acknowledged by Pliny that he was the only one that ever led a Roman force into that country. He related that the Sabæans in particular were most wealthy, from the fertility of their odoriferous woods, from their gold, from the irrigation of their lands, and the profits of their wax and honey. The honey of Arabia continues, indeed, in the highest estimation at this day. Saba, in Arabia Fœlix, is also described as seated on a mountain, the metropolis of the Sabæans, and a city of very great extent—*perampla*—where frankincense, myrrh, cassia, and cinnamon were produced in abundance. It may be further observed, that the Arabians, on some occasions, appear to have been confounded with the Getæ; for Strabo, in the Seventh Book of his Geography, is said to state that, at the time he wrote, the Government of the Getæ was held by Byrebistas (most probably some Abû Rebbeia); and Ammianus Marcellinus is said to have called Arabia, the Desert of the Getæ.

The opinion which the author had early formed that, anterior to the age of Mahommed, the Arabs possessed, in fact, no authentic records of their history, remains, however, unaltered; and, considering that so distinguished an orientalist as Dr. Pocock could

advance no further, the author must abide in the belief that, without launching into the ocean of conjecture, into the mazes of an ever varying speculation, all attempt to produce a regular History of Arabia, antecedent to that period, will, if the truth be acknowledged, ever terminate in a *specimen*, or an *essay*.

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Page ERRATA.

71, line 2, *for* piety, *read* pity.
73, in the note, *for* was now fifteen, *read* were now ten.
76, line 3, *for* Ibranhim, *read* Ibrauhim.
83, dates A.M. 2182, *and* Ante C. 1822, *omitted in margi*
84, line 14, *for* tremendous, *read* stupendous.
88, dates A. M. 2513, *and* Ante C. 1491, *omitted in margin*
108, line 13, *for* clew, *read* clue.
112, line 1, *for* Meserisis, *read* this crisis.

ESSAY

TOWARDS THE

HISTORY OF ARABIA.

CHAP. I.

BURIED, like that of most other nations, in the dark obscurity of ages, it would be a task of considerable difficulty to trace the early history of the Arabian tribes to any authentic source: but, if the recorded traditions of the East are in any degree entitled to belief, the country which they inhabit has been the scene of many extraordinary, and of some stupendous events. As such, therefore, it may justly lay claim to high distinction, and it has accordingly long fixed the attention of the curious of every age and nation.

In the following pages, it is, however, not so much the design to enter upon a formal and connected history of the Peninsula of Arabia, as to bring into one point of view the scattered passages, illustrative of the subject, to be found in the chronicle of the Tebrian;* a work, in the statements of which, although not unfrequently debilitated by the marvellous, incidental to the age and to the country in which it was written, there

* This work was written originally in the Arabic language, by Abi Jauffer Mahommed, the son of Jerreir, the Tebrian, at the express desire of Abû Salah Munsour, the son of Noah, the Samaunian, who reigned at Bokhâra, between the 961st and 976th of the Christian era. The present Essay is taken from the Persian translation.

there yet exists such a character of simplicity and strength, as irresistibly to conciliate our respect, if it does not entirely secure our confidence. At the same time the primitive condition of mankind is delineated by the Orientals with circumstances so peculiar, and so little familiar to the general reader, that we shall perhaps be excused if we commence our selections from this veteran historian at a period far more remote, than the necessity of the occasion might otherwise seem to require.

TARIKH TEBRY.

When, therefore, in consequence of his insolence and his jealous hostility towards Adam, Eblis or Satan, the primeval enemy of mankind, became an outcast from the realms of bliss and from the presence of the Almighty, he lost, together with his name and recently majestic form, the sovereignty of the nether world, which was transferred to his hated rival; and the dignity of treasurer of heaven, which, with the charge of guarding the gates of Paradise, was given to Rezwaun, another of the celestial spirits. Thus the object of divine displeasure, Satan directed his views towards that region of bliss and innocence which had been selected for the abode of our first parents; the precincts of which he haunted for admission for a long time without success, finding all attempts to elude the vigilance of Rezwaun, and of the angelic bands appointed to guard the approaches, in vain.

Previous to that disgrace which had driven him from his high estate, an intimate friendship had, it seems, subsisted between Satan and the serpent, which was among the celestial spirits employed on this occasion to guard the gates of Paradise; and which alone of all the host of heaven still continued its countenance and friendship to the rebellious apostate. The serpent is described at this period to have had four feet, and wings, and to have been in other respects of a form so glorious that nothing more beautiful was ever seen. To him the father of mischief now applied; and having ascertained from his information that Adam had not yet eaten of the forbidden tree, he immediately employed all the powers of deception to induce him by any means to facilitate his entrance into Paradise, in order to converse with Adam. To this the serpent at first objected, alleging that he should inevitably be recognized by the angels set to watch over the approaches to the place; but Satan, desiring

desiring that the serpent would set open his mouth, he immediately threw himself into it; and thus was the arch-deceiver conveyed into the interior of Paradise without discovery, until he presented himself before the object of his pursuit. TARIKH TEBRY.

He found this object of his immitigable hate, together with the yet innocent partner of his bliss, seated in majesty on splendid thrones, and having also set himself down in their presence, he proceeded, as one deeply interested in their welfare, to inquire into the circumstances of their condition. Adam expressed himself in terms of duteous gratitude for the bounties of his Creator, and dwelt in strains of zeal and rapture on the praises of his glorious name. Still affecting the deepest concern for their happiness, Satan professed that he could not but experience the most painful regret at the cruel destiny which, as he said, awaited them; for that God was shortly about to expel them from that state of enviable felicity in which he then beheld them. Adam demanded to know what information he possessed upon the subject; and the deceiver proceeded to explain that the tree, of which he had been forbidden to eat the fruit, was called the tree of immortality, or of eternal life, and that whoever tasted of it, should never die. Another tradition, however, states that Satan seized the opportunity of telling Adam that he would lead him to a tree in the garden, of which if he but tasted the fruit, he should for ever remain in that abode of bliss; availing himself, at the same time, of many a specious argument to persuade him into his base design. But Adam rejected his proposals with becoming decision, declaring that he should not disobey the express commands of his Creator to follow the suggestions of any other.

Despairing of success with the man, Satan now directed his insidious devices to mislead the woman, ever obnoxious to the arts of seduction; although in herself so richly endowed as too frequently to triumph over the boasted energies of the stronger sex. Yielding to the suggestions of the tempter, our unhappy mother was prevailed upon to eat of the fatal fruit. The original command having been, however, addressed to her husband, the dreadful responsibility rested upon him alone, and Eve appears therefore to have experienced no immediate evil from her folly; but as she soon approached that husband, and pressed him to follow her example,

TARIKH TEBRY.

with assurances that she felt no injury from her compliance, and the arch-deceiver himself swearing by the majesty of the Eternal that he only offered him a piece of advice that must tend to his advantage, Adam also, at once forgetting the commands of his Creator and the ancient hostility of his insidious adviser, finally suffered himself to be deceived by the tremendous perjury, and consented to partake of the inauspicious luxury. The first morsel of the fatal fruit was however scarcely down his throat, when the celestial covering, which had hitherto enveloped their forms, suddenly fell off, and they stood exposed in all the nakedness of sin and shame. For, previous to their disastrous disobedience, our first parents are described to have borne on the exterior of their bodies a sort of transparent integument, in substance like the nail at the ends of our fingers, but of a silvery whiteness, effulgent like the stars of heaven; that part which still adhered to their fingers' ends being left as a perpetual memento of the state of perfect happiness from which they had fallen.

Ashamed of their nakedness, Adam and Eve proceeded to make for themselves some sort of covering with the leaves of the same tree, of which the fruit had proved to them of such incalculable evil. God Almighty now reproached them with their equal guilt and folly, in disobeying his righteous commands at the mere suggestion of that apostate spirit, of whose hostility he had clearly forewarned them. Then changing the form of the serpent, and depriving him of both wings and feet, he pronounced him for ever accursed, condemning him to crawl upon his belly, and to eat of the dust of the earth. Eve on her part, because she had been instrumental in persuading her husband to his ruin, God condemned to all manner of impurities; to the pangs of child-bearing; to be subject to the will of her husband; and to suffering in every shape. God Almighty then cast them all four out of Paradise, commanding them to take up their abode in this nether earth; and denouncing unextinguishable hostility between Adam and Eve and their base betrayer Satan, between Adam and Eve and the serpent, and reciprocally between them and their posterity to all eternity. Thus driven from his abode of bliss and innocence, Adam fell upon the mountain in Ceylon which still retains his name. Eve descended at Jûddah, which is the port of Mekkah in Arabia:

Arabia: Satan in the territory of Seiestaun, or, according to others, at Semnaun; and the serpent in the territory of Isfahaun.*

According to the belief of the Orientals, Adam reached the spot of his descent on earth about the seventh hour of the sixth day of the Grecian, or rather Syrian, month of Nisaun, corresponding with that of April, the day being Friday, and the sun already declining to the western horizon. Seated on the pinnacle of the highest mountain in Ceylon, with the orisons of the angelic choirs still vibrating on his ears, the fallen progenitor of the human race had sufficient leisure to bewail his guilt, forbearing all food and sustenance for the space of forty days. But God Almighty, whose mercy ever surpasses his indignation, and who sought not the death of the wretched penitent, then dispatched to his relief the Angel Gabriel; who presented him with a small parcel of wheat, taken from that fatal tree for which he had defied the wrath of his Creator, with the information that this was to be for food, to him and to his children. At the same time he was directed to set it in the earth, and afterwards to grind it into flour. Adam now obeyed, for it was a part of the penalty of his folly that he was to toil for sustenance; and the same day his seed-corn sprung up and arrived at maturity, thus affording to him an immediate resource against the evils of hunger and famine; for the benevolent archangel did not quit him until he had further taught him to construct a mill on the side of the mountain, to grind his corn—to convert his flour into dough, and bake it into bread. With respect to the forlorn associate of his guilt, from whom a long and painful separation constituted another article in the punishment of his disobedience, it is briefly observed, that experiencing also, for the first time, the cravings of hunger, she instinctively dropped her hand into the sea and drew out a fish, and, extending it on a rock in the sun, she thus prepared her first meal in this her state of despair and destitution.

Adam continued to deplore his guilt on the mountains of Ceylon for a period of one hundred years; and it is said, that from the tears with which he

* Other authors assign a part in this tragedy to the peacock, which is said to have reached the earth in the country of Kabûl.

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he moistened the earth, during this interval of remorse, there arose that useful variety of plants and herbs which, in after times, by their medicinal qualities, served to alleviate the afflictions of the human race; and to such a circumstance it is ascribed that the most useful drugs in the materia medica continue to this day to be supplied from the Peninsula of India and the adjoining islands. The angel Gabriel had now tamed to his hand the wild ox of the field, and God himself discovered to him, in the caverns of the same mountain, that most important of minerals, iron, which he soon learnt to fashion into a variety of articles material to the successful prosecution of his increasing labours. At the termination of one hundred years, consumed in toil and sorrow, having been instructed by the benevolent arch-angel, in a penitential formula, by which he might yet hope to conciliate the mercy of his Creator, the justice of heaven was appeased, and his repentance became finally accepted before the Supreme. The joy of Adam was now as intense as his previous sorrow had been extreme, and another century passed; during which, the tears with which, from very opposite emotions, he now bedewed the earth, were not less effectual in producing every species of fragrant and aromatic flower and shrub, to delight the eye and gratify the sense, than formerly in the generation of medicinal plants to assuage the sufferings of humanity.

In the mean time tradition has ascribed to the common ancestor of mankind a stature so stupendous, that when he stood or walked, his forehead brushed the skies, and it is affirmed that he thus partook in the converse of angels, even after his fall. But this, by perpetually holding to his view the happiness which he had lost, instead of alleviating, contributed in a great degree to aggravate his misery, and to deprive him of all repose upon earth. God therefore, in pity to his sufferings, abridged his stature to one hundred cubits in height, so that the harmony of celestial beings should no longer touch his ear. If Adam, however, still dared to repine under the salutary dispensations of the divine will, it must be ascribed to the morbid discontent entailed upon him by his fatal disobedience; but he did, it seems, venture to address his Creator in the following terms: "Almighty Lord! in thine eternal justice, for one fatal failure, hast thou condemned me to be an outcast from thy presence, withdrawn from me the gracious

dispensation

dispensation of thine exhaustless bounty, encompassed me with tribulation in all its forms, for ever fixed upon me the seal of disobedience, and finally deprived me of my last solace, the contemplation of the ineffable joys of the ministers of thy glory. In mercy so deal with thy sinful and sorrowing penitent, that he may yet meet with some intervals of repose in this abode of toil and trial." God Almighty gave ear to this prayer, and as a resource against affliction, immediately caused to be raised for him a pavilion, palace, or temple, called the Beyt-ul-mammour, or house of frequentation, the materials of which were entirely rubies; on the very spot, according to the testimony of the righteous Ally, which, in after times, served for the foundation of the sanctuary of the Kaaubah, or temple of Mekkah, standing, as it is supposed, on the centre of the globe, and exactly beneath the throne of God. In the corner of the fabric he caused at the same time to be inserted the hidjer-ul-aswad, or celebrated stone, which was one of the articles conveyed from Paradise for the consolation of Adam; and, at this period, of a silver whiteness like the moon, although, from the impure contact of the profane, it became afterwards as black as ebony. Such, however, is described to have been the effulgence produced by the blended lustre of this lucid substance, and of the rubies in the body of the fabric, when the sun shone upon them, as to have equalled the united radiance of the sun and moon together, if it were possible to superadd that of one luminary to the other in one single blaze of splendour.* The Arch-angel was charged at the same time to inform Adam that this was the house of God; and that, as the blessed spirits in heaven, in seraphic adoration, compassed or circumambulated the throne of Omnipotence, so he, in pious devotion, was to make a periodical compass round this his temple on earth, and thus derive comfort to his soul.

Adam was then initiated on the spot in all the ceremonials of the pilgrimage; after which he was impelled to direct his steps toward Mount Arafaut, in the vicinity of Mekkah. Hitherto he had been so completely absorbed in the magnitude of his own sufferings, that he seems to have entirely

* We have, in holy writ, a sentence which explains this idea in far better terms: "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold."

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entirely forgotten the long-lost associate of his guilt; but it was so ordained that while she wandered about, regardless of her course, and with her eyes uplifted towards heaven, the hapless Eve should be unconsciously approaching the same spot. Here the long severed and sorrowing pair now met, and immediately recognizing each other, God himself, in commemoration of the event, named that hill, the hill of recognition, Kouh-arafaut, which it retains to this day. Moreover, God Almighty, when he reared, or assisted Adam in rearing the temple of Mekkah, as a further proof of his boundless benevolence, consigned to him the universal sovereignty of the earth, having previously subdued to his power every living creature that moved upon it.

When, however, the object of his visit to Mekkah had been fulfilled, Adam discovered that his abode in that always unproductive region, was not without its inconveniencies. He returned, therefore, some time afterwards, accompanied by his wife, to that mountain on the island of Ceylon where he first descended on his expulsion from Paradise. But his visit to Mekkah and Arafaut was annually repeated from this time forward, for a period of forty years; regularly returning as before, at the conclusion of every visit, through Hindûstaun to Ceylon. It is further described that wherever, in the course of these journies, Adam planted his foot, there arose and exists to this day some city, or town, or village, or other spot, to indicate the presence of man, and of human cultivation. The traces of the great progenitor of the human race are at the same time represented to have been three days' journey in distance, and the intermediate space long continued an uncultivated solitude. Perhaps it would have been more consistent with human probability to have said that, at the termination of every three days' journey Adam made a halt, and thus marked for his posterity a part of the earth proper for the resort of man.

The temple of Mekkah, however, continued standing till the days of Noah; when, at the fearful catastrophe of the deluge, an event which has been acknowledged by all the nations of the earth, the ancient Persians alone excepted, God translated this miraculous fabric to the fourth heaven, the place on which it stood being immediately covered, through the same divine intervention, by the base of a neighbouring mountain, and it remained

remained thus concealed to the time of Abraham, when the site of the foundation was disclosed to that righteous patriarch, with a command to erect the sanctuary of the Kaabah on the same spot; but of ordinary stone, collected from different quarters, as will be described in the proper place.

* On the subject of the Beyt-ul-mammûr we are, however, on the authority of another tradition informed, that this celebrated structure was not exactly received from heaven; but at the moment his repentance was accepted of, reared by Adam himself, of the precious materials already described, and under the immediate instruction or inspiration of the Divine Being. For his consolation and encouragement, God Almighty, at the same time, conveyed to him from Paradise the hidjer-ul-asswad, so often alluded to, and which was probably designed as an altar of sacrifice; together with the germ or shoots of thirty different kinds of fruit, namely, ten of such as are enclosed with a shell, and of which the kernel is to be eaten, as the almond, the hazle-nut, the filbert, the pomegranate, the chesnut, &c.; ten of such as are without shells, but with a stone enclosed, as the date, the apricot, the peach, &c.; and ten of such as have neither shell nor stone, as the grape, the mulberry, the fig, the apple, the pear, the melon, &c. &c. All of which our first parent was thus enabled to introduce in various parts of Hindûstaun, and from these gradually to distribute to other regions of the habitable globe. The shoot of the pear-tree, which Adam planted on the mountain of his abode in the island of Ceylon, grew into a tree of prodigious size, and it was a branch of this tree that served for the rod of Moses. Finally, the territory of Mekkah being placed immediately beneath the throne of God in the empyrean, he there fixed his holy temple, as on a spot peculiarly consecrated to the glory of his name.

But, according to a third account, more on a level with the faculties of human reason, and given on authority more select, God commanded Adam, on his expulsion from Paradise, to direct his steps towards Mekkah, there to build him a temple on a spot vertically below his throne in heaven. The archangel Gabriel was at the same time instructed to accompany him, in order to point out to him that precise spot on which he was to rear

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the sacred fabric. Adam proceeded accordingly to Mekkah, taking with him that sanctified memorial of past felicity, the hidjer-ul-asswad; and having constructed the celebrated sanctuary of the Kaabah, of stone brought from the three several mountains of Sinai, Asaury (perhaps Seir in Edom), and Joud, or Ararat, thus gave to these three mountains by anticipation that sacred character, which was bestowed upon them by events long subsequent. He inserted the hidjer-ul-asswad in one of the corners, where it continued, for ages, to shine in silver lustre like the moon in the firmament, although, from contact with innumerable infidels, it has since assumed a darker hue. Under the instruction of the Archangel, he was further enabled to perform the whole ritual of the pilgrimage, as it has been subsequently practiced by the Hadjies; after which, accompanied, as formerly stated, by his recently recovered wife, Adam returned to his abode among the mountains of Ceylon. He repeated his visit to Mekkah every year from this time forward to the day of his death; and he was then buried on the mountain in Ceylon, to which he first descended on his expulsion from Paradise. This did not, however, happen before his Almighty Creator had vouchsafed to him the discovery of iron, which he was taught to prepare for the uses of life by the beneficent Archangel. Of this he fabricated, in some way or other, an oven for baking, which remained to the days of Noah—that oven from the mouth of which, at the great catastrophe of the deluge, the waters (of the great abyss) were first perceived to issue. Gabriel instructed him, moreover, to strip the harmless sheep of its wool; which furnished Eve with the material for her spinning, and of which, woven into a piece, Adam formed for her the first covering which veiled her from head to foot. Thus, at all events, in Arabia, at Mekkah (by the Arab tribes, because of the vast multitudes of which it is still the resort, not unfrequently called Bekkah), in the sanctuary of the Kaabah, was erected the first architectural structure on earth.

There exists a tradition, that on the twentieth day of that disorder which terminated in the death of Adam, the divine will was revealed to him through the angel Gabriel, that he was to make an immediate bequest of his power, as God's vicegerent on earth, to Sheith, or Seth, the discreetest and most virtuous of all his children; which having done, he sur-

surrendered his soul to the angel of death on the following day. The angel Gabriel was then instructed to announce to Seth, that as the heir of his father's power, it became his duty to prepare the body for inhumation, and to perform the last solemn office over his grave. To this, after some demur, arising from a wish expressed that the awful solemnity might be performed by the angelic messenger himself, the righteous Seth at length consented, and the remains of Adam were accordingly committed to the bosom of the earth. But with regard to the place where he was actually entombed, there exists to this day among the learned a difference of opinion; many entertaining the belief that he was buried on the summit of the same mountain where he first touched the earth on his expulsion from Paradise; while others assert, with equal confidence, that the remains of the great first parent of mankind were deposited under Mount Abû Keyss, or Abû Kebeiss, about three miles from Mekkah. It is, however, agreed that Eve died about a twelvemonth after her husband, and was committed to the same grave; and that, at the period of the deluge, the grave was opened by Noah, and their bones conveyed into the ark; from which, when the earth emerged once more from the mass of waters, they were again taken, and finally deposited at Jerusalem, on the spot subsequently distinguished by the name of Mount Calvary.* It is perhaps material to observe, that none of these traditions assign to the human race, at the period of the death of Adam, an aggregate of more than forty thousand individuals.

We find it moreover stated, that the murderer Kabeil, or Cain, survived to the days of righteous Enoch, known to the Orientals, from his contemplative and studious habits, by the appellation of Edris; and the posterity of the murderer had become in proportion extremely numerous, generally fixing their abode in the mountainous region of Syria. When, however, Kabeil was far advanced in years, Eblis, the common enemy of mankind, appeared to him, and demanded to know whether he had ever been aware of the reason why, when his own was so conspicuously rejected, the sacrifice of his brother Abel had been accepted of; and the tempter proceeded to state, when Cain replied in the negative, that Abel was a wor-

* This was also a tradition among the early Christians.—*Translator.*

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worshipper of fire, adding these words: "Be thou also a worshipper "of fire, and the sovereignty of the earth, of which thou hast been de- "prived, shall be restored to thee and to thy posterity." Hence it was that Cain and his progeny became the first adorers of that powerful element; and the first temple consecrated to this idolatrous object was erected by Cain at Aden, on the south-western extremity of the Arabian Peninsula. If the superficies of the globe did not indeed, at the catastrophe of the deluge, undergo some fearful disruption, he might probably have observed that presiding luminary, the sun, daily emerging in an orb of fire from the bosom of the Indian ocean; and thus, at all events, if Arabia may boast of being the cradle of the pure worship of the only God, she must also submit to the opprobrium of having furnished the first example of its corruption.

On this subject our original further proceeds to describe, that among the sons of Kabeil there was one, whose name was Tubal, more than all the others addicted to pleasure, in which he permitted himself to indulge to a degree which surpassed all bounds of moderation. It was this sensualist that Eblis selected to instruct in the method of expressing the juice of the grape, and of employing it as a grateful, but pernicious beverage. The discovery was immediately communicated to his family, who became thus early initiated in the most degrading species of intemperance. Eblis further suggested to Tubal the invention of the burbut, or lute, and other musical instruments, on which he taught him to play; and thus the pleasures of wine and music became the principal occupation of the race of Cain. On the practice of fire-worship was accordingly engrafted an unbounded indulgence in every sensual enjoyment, unrestrained by any regard to the laws of nature and of moral decency, since they are accused of making wives even of their own sisters and daughters. The voluptuous course of life in which these apostates from the religion of the true God had engaged, appeared, however, so captivating to the other branches of the family of Adam, that, being once led to witness, they did not hesitate to follow their example in the worship of fire; and, with a similar disregard of all the restraints of virtue, like their corrupted seducers, to become the votaries of every debauched and licentious gratification.

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It was for the purpose of warning these wretched sinners against the consequences of their guilt, and of reclaiming them from their errors, that the righteous Enoch was selected by the inspiration of Omnipotence.

The mission of Enoch was, however, not more successful in reclaiming abandoned sinners to their duty, than that of his successor Noah; whose story, as related in the pages of our original, exhibits many circumstances of Oriental tradition, so little generally known, that we have the less repugnance in offering them to the reader in this place.

But it becomes first necessary to premise, that when seven hundred years were expired of the reign of Jemsheid, who is here considered as an ante-diluvian monarch, there appeared on the frontiers of his dominions, from the regions of the west, a mighty invader, to whom is here assigned the name of Yûrasp, but whom there can be little difficulty in identifying with the celebrated Zohauk of Persian history. Having assembled a prodigious force, with which he totally defeated the armies of Jemsheid, the conqueror took from him his kingdom, and drove him into Tebristaun, where the vanquished monarch sought for refuge on Mount Demawund. At the expiration of twelve months, his retreat being, however, discovered to the oppressor, the unhappy monarch was torn from his asylum, and put to a most cruel and excruciating death, being sawed asunder from head to foot between two planks, and his empire effectually transferred to Yûrasp. At the same time it is asserted, on authority independent of what is employed in our chronicle, by the genuine Persians, that Jemsheid, on the contrary, further effected his escape into Zabûlstaun. Here, in sufficiently tedious detail, they describe that the government of the country having, at this crisis, been consigned by the ruling prince into the hands of a daughter, an intercourse was by some means or other carried on between this princess and the royal exile, of which the result was a son, to whom they gave the name of Touss; and from this latter, in the ninth or tenth generation, we are told, was descended the immortal *Rûstum* of Persian romance. But even according to these accounts, which are stated at length by Abûl Mûeyed of Balkh, in his work of the Shahnâmah, or chronicle of the kings, Jemsheid was compelled

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to continue his flight into the territory of Kabûl, where he ultimately perished by a violent death.

Having received his prophetic mission from the Almighty, the patriarch Noah, then, was first dispatched to convey the warnings of Omnipotence to this Yûrasp, and to the nation under his authority, and afterwards to the world in general. According to the Magians, indeed, Yûrasp was himself a worshipper of fire; but the Hindûs aver that he was a still grosser idolater, and that he worshipped images: an opinion in which they are supported by the testimony of the Korân, wherein the idols Weda, Sewaia, Yaghouth, and Yauwek, are expressly mentioned as objects of adoration, among the tribes whom Noah was commissioned to admonish from their apostacy. Be this, however, as it may, Noah is here stated to have attained to the age of more than one thousand years, of which nine hundred and fifty had expired at the period of the deluge, during the greater part of which he had been employed to little purpose in recalling mankind to the worship of the true God—a few only, and but a few, being prevailed upon to acknowledge the truth of his divine mission. This mission is not, however, said to have been confined to one nation only; but to have extended in general to every nation on the face of the earth, although not more than eighty individuals were finally permitted to accompany the venerable patriarch into the asylum of the ark.

We are, at the same time, not required to understand that Noah was favoured with any express revelation, or distinct code of doctrine, from on high; but that he adjured mankind to forsake their errors, by the truth of those revelations already communicated to Adam and to Seth. In the period of nine hundred and fifty years, above alluded to, Noah had witnessed the lapse of three successive kerens, or generations of contemporaries, of whom, with the exception of the few already mentioned, none appeared sufficiently open to the influence of divine grace to attend to his portentous warnings. It is indeed said, the moment he was capable of distinguishing one person from another, that the first charge which the child received from his father, was to beware of Noah; his infant finger being directed towards the venerable sage, as a false and impious sorcerer, whose delusions

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he was to abhor, and whose odious doctrines, when he attained to manhood, he was cautioned to reject, at his peril. And this charge the children were enjoined to bequeath from father to son, to the latest generations. Noah continued, however, from time to time, to enter one place after another, urging the inhabitants to return to the worship of the true God, and long exposing himself, in the faithful discharge of his mission, with the most patient endurance, to every species of violence, injury, and insult, until endurance itself became at last quite exhausted. The wife of the venerable patriarch was, it seems, an infidel, whom neither argument nor persuasion could prevail upon to abjure her unbelief. She bore him, however, four sons: Saum, and Haum, and Yapheth, and *Kanaan*. The three first are said to have willingly subscribed to the truth of their father's divine mission; but the fourth, like his mother, continued an irreclaimable infidel. Nevertheless, there descended from these sons a very numerous progeny; but when, as hath been just observed, the venerable and persecuted sage had now endured a protracted period of humiliation and affliction, his stock of patience entirely failed him; and he proceeded, at last, in bitterness of heart, to imprecate upon a perverse and sinful world the awful interposition of divine vengeance.

His prayer was not unheard; and God Almighty finally declared that he would destroy these wretched creatures of his power who had thus impiously persisted in their refusal to return to his laws. But, as Noah was still ignorant both of the means by which, and the period when this fearful denunciation was to be accomplished, the angel Gabriel was dispatched with the divine command that he should plant a sauje-tree, which is variously interpreted to signify either the ebony, the sabin, or the Indian plane-tree; and to apprize him that God would bring his threatened vengeance upon mankind, when this tree should have attained to its full growth. Now Noah was sufficiently instructed to be aware that the same tree was forty years in attaining to maturity; and could therefore pretty clearly understand that such a period would elapse before the human race should be finally abandoned to destruction. He accordingly planted this tree, whatever it might have been, although we are disposed to think that the sauje is the same with the Indian teak-tree, or perhaps it was the cedar;

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cedar; and he employed the forty years, in which his plantation was growing to maturity, in renewing his exertions to bring apostate man to a sense of his errors; with, however, as little effect as formerly. In the mean time, when the sauje-tree had nearly attained to the perfection of its growth, it was expressly revealed to Noah that God would destroy the world by water, which he would bring at once from the bowels of the earth, and from the clouds of heaven.

It is alleged that the abode of Noah was in the territory of Kûfah, on the banks of the Euphrates, and that he had in his possession an oven made of iron, in which was baked, under the superintendance of his wife, the whole of the bread made use of by the tribe. This was the oven to which we have formerly adverted, as having been fashioned by Adam himself, on his discovery of the nature of iron-stone. But what renders it of particular importance in this place, is, that God Almighty made it further known to Noah, that the actual approach of the awful catastrophe would be announced by a burst of waters from the mouth of this patriarchal family oven. It would, at the same time, appear that the aged patriarch was not without his apprehensions that he should himself be involved in the general destruction; he, therefore, ventured to implore that the Almighty would deliver him, and the few faithful individuals who adhered to him, from the horrors of the impending calamity; and his Creator vouchsafed to convey to him a promise, that both he and those who adhered to him should be spared. The ominous sauje-tree had now reached the maturity of its growth; and the commands of God were conveyed to Noah to cut down the tree, and with the plank and other materials, into which it was to be reduced, to construct something in the form of a ship; but whether Noah, who is described at this momentous crisis to have been a total stranger to the art of ship-building, was enabled to accomplish his undertaking through immediate revelation from God, or through the secondary instructions of the angel Gabriel, it is not pretended, neither is it very material to decide.

It appears, nevertheless, that a period of forty years longer was consumed in the construction of the ark; during which the venerable architect was, on frequent occasions, assailed by the impertinent interrogatories of the

the people on every hand, and the absurdity of his design made the subject of continual derision. To all, his reply was uniformly of the same tendency—that however, at the present moment, he might be to them the object of scorn and derision, the period was not very distant when the reverse must come; but to them, with circumstances how awfully tremendous, the event alone could show. In spite of every discouragement the ark was, however, finally completed; being, according to the statement of our author, in length twelve hundred cubits (the breadth is not specified, but, in the Mosaic account, it is said to have been one-seventh of the length), and of three floorings, or decks, one above another; the lower for every species of quadruped, the middle deck for Noah and his associates of the human race, and the upper one for such as were destined to be preserved of the feathered creation. God Almighty then announced to Noah that every living thing should be destroyed, without exemption of beast of prey, or domestic animal, or quadruped of any description, or fowl of the air: "but do thou," said the Lord God, "take of every kind "of living creature a pair, male and female shalt thou take them, and put "them into the ark." Noah, however, submissively stating his inability to assemble together such a variety of animals, so dispersed among the regions of the air, and over every climate of the earth, God vouchsafed further to inform him, that the interposition of Omnipotence would be employed to remove the difficulty, and that all should be brought together for the purpose, to the same spot. TARIKH TEBRY.

The crisis of divine wrath being now near at hand, the Lord God removed into heaven the sacred fabric of Mekkah, together with the hidjer-ul-asswad therein inserted by Adam; at the same time, in order that the site might not be obliterated in the approaching convulsion of nature, a fracture of one of the neighbouring mountains was made to cover the foundation of the building. The Lord God also commanded Noah to take the bones of Adam and Eve from the grave in which they had been deposited, and to remove them into the ark, to be again committed to the earth when the waters should subside.

At last the awful day arrived on which the vengeance of heaven was to be inflicted with such tremendous operation upon the rebellious race of

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Adam; and Noah with his three sons, and all who had acknowledged his divine mission, comprizing in the whole a band of eighty individuals, every one of them allied in blood to their venerable instructor, finally entered the ark. According to others, however, the family of Noah was confined to himself and his three sons, the remainder of his companions consisting of individuals of other tribes, whose destiny had led them to embrace the truth. In the Koran it is, nevertheless, expressly stated, that all who survived on the occasion were of the kindred of Noah, and that every other living creature perished in the catastrophe.

The tremendous scene commenced with an eruption of waters from the caverns of the earth, which continued without intermission for the space of forty days and forty nights, and raised the inundation to such a height, as to set the ark afloat. We are already apprized that Kanaan, who, according to the more authentic record of Mosaic history, was the fourth son of Ham, but who is here accounted the fourth son of Noah, was an irreclaimable infidel; and to him, when the waters had now arisen to his waist, Noah renewed his entreaties that he would believe in the truth of God's revelation, urging him to enter the ark, as he hoped to escape the fearful destruction about to overwhelm an unbelieving world. But Kanaan was, it seems, a shepherd; and having been accustomed, during former inundations, to remove with his flock to the mountain summits, he expressed his determination still to rely for safety upon the same expedient, entirely disregarding the assurances of his father, that the present appalling visitation was of a nature fearfully different from all former precedent. Nevertheless, when Noah perceived the billows beating with tremendous uproar about the ears of the wretched man, he addressed himself in humble supplication to the throne of Mercy, on behalf of this self-willed apostate; whom, though polluted with sin and ingratitude, he could not, he said, but consider as his son, and for whom he, therefore, appealed to the divine promise, that none of his children should be destroyed. It was, however, communicated to him, that through his perverse and determined infidelity, this man had forfeited all claim to participate in the mercies of such a promise; and he was accordingly left to perish in the general wreck of nature.

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The waters had by this time increased prodigiously over all the earth, and every living creature floated on the surface of the unbounded inundation; but being drawn by a providential attraction towards the ark, Noah was thus enabled to fulfil the commands of the Almighty, in taking into the ark of every kind a pair; after which the whole of the residue was consigned to be swallowed up in the deep. And here, although it ill accords with the awfulness of the subject, it is described that when that despised and humble quadruped, the ass, approached the ark, Eblis, or Satan, had unperceived seized the animal by the tail, and Noah, calling to the poor animal by the appellation of "accursed one," to hasten and come in, the enemy of mankind entered with him; replying, to the demand of Noah how he could presume to make his appearance in that place, that he had only obeyed his summons when he called for the "accursed." Soon afterwards, it is observed, the waters of divine wrath began to descend from the heavens, while the eruption from the cavities of the earth continued with unabated force; and the fowls of the air, being thus driven by the conflicting elements as it were to the focus of the ark, Noah found the means of preserving, of these also, of each kind a pair, in the same manner as had been done with the terrestrial animals. It is, moreover, represented that when at last the ark floated erectupon the face of the waters, the great patriarch fervently ejaculated, "In the name "of God be thy motion, and in his great name also be thy rest."

The stupendous inundation had now prevailed so fearfully over the surface of the whole earth, as to surpass the tops of the highest mountains to the depth of forty cubits, or about ten fathoms; thus extinguishing, beyond repair, the last presumptuous hope of unbelieving Kanaan. It will be remembered, that Noah conveyed himself and family into the ark in the neighbourhood of Kûfah, from whence it was at first carried by the winds and currents towards Mekkah; where, having made the circuit of the spot once consecrated by the sanctuary of the Kaabah, it was next borne far into the regions of the West; but from thence it was soon again driven round to where it floated over the territory of Damascus. Perceiving that the movements of the ark were as yet regulated by no sort of controul, but that the vast machine was entirely at the mercy of the

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winds and waves, the family of Noah began to apprehend that, after all, their destruction had been but a little delayed. Almighty God here again graciously revealed to the venerable patriarch a form of invocation, through which their fears would be alleviated, and their deliverance ensured. This form was in substance as follows: "Thou that art the "life of every living creature, oh! lend thine ear!" On repeating which the ark became steady in her motion, and pursued a regulated course.

At the expiration of six months, the Lord God having suspended the rain from the heavens, and there being now not a living creature left upon earth, save only what was with Noah, the ark rested on the summit of Mount Joud. The waters also, which had issued from the caverns of the earth, retiring again to their original receptacle, and the inundation subsiding altogether from the top of Joud, Noah, with the band of believers who had been preserved with him, quitted the ark and seated themselves on the top of the mountain. From thence, casting his eyes wistfully around, Noah perceived that the earth was still fearfully merged in the bosom of the deep: he uttered, however, aloud on this occasion, the pious ejaculation: "Praised be the living God, we have been delivered "from the whole race of oppressors!" It is here, moreover, recorded, that Noah quitted the asylum of the ark on the tenth day of the Mahommedan month of Mohurrem, having entered it on the tenth of Rudjub of the preceding year, making the exact period of six months. The tenth of Mohurrem became, therefore, with Noah and the remnant of the human race preserved with him, ever afterwards a day of solemn fast: not an individual, of all that entered the ark with him, having perished; and the whole quitting it at the same time with him in perfect safety.

In two instances, indeed, the animal creation was extended in a manner equally singular and curious; for when, from the accumulation of filth arising from the confinement of so many animals together, the ark had become beyond measure offensive, God commanded Noah to pass his hand along the back of the elephant, and from the tail dropped a hog; which hastened in a moment to devour the polluted substances which abounded in every direction. Again, when an apprehension was awakened that the sides of the ark would be gnawed through by the rats, which had multi-

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plied to an alarming degree on board, Noah supplicated the Deity, in this instance also, to interfere for the deliverance of his servant. On which he was directed to pass his hand in the same manner along the back of the lion; and that noble animal, being seized with a sneezing fit, from his nostrils issued a cat, by which the mischievous brood which had so seriously endangered the security of the ark, were in a short time destroyed.

After having descended from the ark, Noah continued on the summit of Joud for a period of forty days, anxiously watching the subsiding of the waters, and the gradual exsiccation of the earth. That part indeed of the waters of the inundation which had issued from the bowels of the earth, was again soon absorbed; but what fell from the heavens, being generated under the operation of divine wrath, and of a saline and bitter quality, the earth appears to have rejected. This was, therefore, received into the hollows on the surface, and became the ocean; which was thus formed from the waters that were drawn from above, in order to complete the awful catastrophe of the deluge. When, however, it appeared to Noah that the great body of waters had considerably subsided, he prepared to quit his station on the mountain, and once more to visit the regions of the plain: but he dispatched, in the first instance, a raven, instructed to bring him some indication of the depth of water with which the earth might still be covered. Observing, however, the carcase of some animal extended upon the yet miry surface of the earth, and impelled by instinctive voracity, this luckless bird perched upon its prey, and there remained to gorge its unhallowed appetite, without returning to fulfil its errand. Noah, therefore, pronounced the raven accursed among the feathered race, and thus ever afterwards she was condemned to feed upon the most unclean and loathsome substances. But as the state of the earth continued still unexplored, he next dispatched the dove, in order to bring him by some means or other the information he required. The dove took flight accordingly, and by and bye, seating herself on the bosom of the superincumbent waters, and stretching out her legs, she touched the solid earth. The corrosive and acrid nature of the waters which had fallen from the heavens, and remained without absorption on the

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the surface of the globe, has been already noticed; and such was the operation of this corrosive quality on the legs of the harmless bird, that they were entirely stripped of their feathers to the exact depth of the acrid fluid, retaining ever after the deep red occasioned by this circumstance. As she returned immediately to her employer, Noah acquired the information for which he sought, from these appearances. Noah therefore pronounced a blessing upon the dove, beseeching that God Almighty would ever after bestow upon her kind, a gentle and endearing influence over the heart of man.

Not long afterwards, the waters having finally receded within the limits prescribed for them, Noah, with the chosen individuals who had shared in this memorable deliverance, descended altogether to the territory at the foot of Mount Joud; where they immediately erected a village of eighty huts, corresponding with the number of those who escaped the awful catastrophe. The same village continued in existence to the days of the author (in the latter half of the tenth century of the Christian era), still retaining the appellation, Souk-ul-thamaunin—The abode of the *Eighty*.

With considerable accuracy, although at variance with his preceding relation, our author proceeds to state, that Noah survived the deluge for three hundred years; and that the interval between Adam's descent from Paradise, or the fall, and the tremendous judgment which he has just commemorated, embraced a period of two thousand years. It remains to repeat, that Noah was an inhabitant of the territory of Babel, and that he was employed in warning sinners to return to the true God, for a period altogether of nine hundred and fifty years, being exactly the age assigned to him in Mosaic history. From Noah, moreover, and his associates, are descended all the nations of the earth, whether Mahommedan or Jew, Christian or idolater; all nations on earth, indeed, whether Grecian or Hindy, acknowledging an universal deluge, the Magians alone excepted, who possess no knowledge on the subject: neither does their history exhibit any record either of Noah, or of the great catastrophe from which he escaped. They contend, moreover, that the worship of fire is coeval with the world itself; that the universal sovereigns of the earth were all

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of them fire-worshippers; and that the same sovereignty continued in them, until it expired with Yezdejird the son of Shaheryaur, in the time of the Khalif Omar, when it was transferred to the followers of Mahommed. On the contrary, the whole testimony of revelation will be found to support the actual occurrence of that stupendous event, whether we refer to the Book of Abraham, the Law of Moses, the Psalms of David, the Gospel of Jesus, or to the sacred pages of the Korân. There are, at the same time, another class of men, who, although professing their belief in the fact of some partial deluge, yet deny that it extended to the whole earth, or that it was accompanied by the general destruction of the human race; asserting, on the contrary, that the mission of Noah was confined to the region of Babel, the territory of Irâk Arab, and Syria; the inhabitants of which alone perished in the deluge, while those of the East and West were entirely unacquainted with the circumstance. The testimony of the Korân is, however, conclusive on the subject, asserting the total destruction of all mankind, with the exception of Noah and his family.

From the simple statements of our author we learn, furthermore, that the whole of the seventy persons who escaped with Noah died without issue, his three sons excepted, Saum, and Haum, and Yapheth; by whose posterity the whole earth was gradually re-peopled. From the former, Saum, or Shem, sprung, as is well known, the Arabians and Persians, and all those of a fairer complexion; but, what claims for him a far higher distinction, he was the progenitor of all the prophets and just men, who, at subsequent periods, were born for the instruction and reformation of erring humanity. From Haum, on the other hand, descended the monarchs of Habbesh, or Abyssinia, the inhabitants of Zengbar, the idolaters and Pharaohs of Egypt, and other impious and tyrannical rulers connected with those regions. And from Yapheth, or Japhet, proceeded the Turks, or nations of Tartary, with the Sclavonians, and Gog and Magog; and, in short, all those of whom our information is extremely imperfect, if not entirely visionary. In conclusion, Noah himself died; and the posterity of his children separating into different quar-

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quarters, appropriated to each other respectively, in the process of time, such parts of the habitable globe as seemed most suitable or convenient according to circumstances.

It is here further recorded, that one thousand years subsequent to the deluge, there arose among the descendants of Ham a mighty prince, who, being profoundly skilled in magic, succeeded in possessing himself of the empire of the world. This was the tyrant known to the Persians by the name of Ezdehauk; to the Arabs, by that of Zohauk. Of him, however, it would be foreign to our purpose to say any thing more, than that the Magians contend that he was the same with the Yûrasp, of whom we have already spoken, and who lived in the time of Noah. But on this head there is alleged to exist a great diversity of opinion, although it appears to be universally admitted, that he was a most sanguinary tyrant, who, by his atrocious conduct, provoked the successful insurrection of Gaowah, the heroic blacksmith; by whom the Persian monarchy was transferred to Feridoun, of the race of Jemsheid, who finally defeated this monster of cruelty, and put him to death.

We are now arrived at that point, when it will be naturally expected that we should come directly home to the subject of Arabian history. And here, although atheists may scoff, and infidels deride, we do not hesitate to refer to that important chapter in the Mosaic narrative, the tenth of Genesis, in which, in the simple majesty of truth, is recorded the origin of nations. In that chapter it will be seen that the children of Shem were Elam and Ashur, and Arphaxad, or Arphakshad, and Lud, and Aram. And in the twenty-fourth verse, and the following, it is recorded, that Arphaxad begat Salah; and Salah begat *Eber* (the Houd of the Arabs, according to the Rowzutus-suffa, of whom presently); and unto Eber were born two sons; the name of one was Peleg, for in his days was the earth divided; and his brother's name was Joktan (the Kahtaun also of Arabian story). And Joktan begat Almodad, and Sheleph, and *Hazarmaveth* (Hadramawut), and Jerah, and Hadoram, and Uzal (or *Ozal*, the ancient name of Sanaa, according to Sale), and Diklah (quere Deyjelah?), and Obal, and Abimael, and Shebah, &c.;

&c.; and their dwelling was from Mesha (Mekkah), as thou goest unto Sephar, a mount of the east, (in reference to the country in which the inspired writer was recording the fact).

Again, in the succeeding chapter it is stated, that "Shem was an "hundred years old, and begat Arphaxad, *two years after the flood*; and "Shem lived, after he begat Arphaxad, five hundred years, and begat "sons and daughters. And Arphaxad lived five and thirty years, and "begat Salah; and Arphaxad lived, after he begat Salah, four hundred "and three years, and begat sons and daughters. And Salah lived "thirty years, and begat Eber; and Salah lived, after he begat Eber, "also four hundred and three years, and begat sons and daughters. "And Eber lived four and thirty years, and begat Peleg, or Phalec; "and *Eber* lived, after he begat Peleg, four hundred and thirty years, "and begat sons and daughters."

We shall now resume the narrative of the chronicle, which proceeds to relate the legendary history of the prophet Houd; whom we have already identified with Eber, or Ebber, and whose birth is above recorded to have taken place precisely sixty-seven years subsequent to the deluge. In prosecuting the subject, we are here informed, that there lived, at this period, two powerful chiefs of the name of Aad and Thamoud, each at the head of a numerous tribe, which bore his name respectively; but Aad, in particular, was the son of Ouz, or Uz, the son of Aaram, the son of Saum, or Shem, the son of Noah. Both the tribes inhabited the desert lying between Hejauz and the territory of Syria; that of Aad being however the most numerous, and distinguished by the appellation of primary, while the tribe of Thamoud was called the secondary or minor Aad.

Than the former tribe, the author proceeds to state, that there did not inhabit the earth a race of men more lofty in stature, or, in corporeal powers, more formidable, in that age of primitive strength; their general height reaching to twelve cubits, and their muscular power of that force, that, in the driest soil, with a stamp of the foot, they could plant themselves knee deep in the earth. The Korân bears testimony to their extraordinary stature, comparing them in that respect to the lofty and

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stately palm; and they are described to have erected numerous structures of a corresponding magnitude. They were, however, confirmed idolaters, addicted to every species of savage enormity and violence; and the Lord God, therefore, commissioned his servant Houd to warn them from their profligate courses. Accordingly the prophet called upon this sinful tribe to acknowledge the power of the living God; but the Aadians, misled by a presumptuous confidence in their surpassing natural strength, although they professed to be no strangers to the power of the Most High, yet impiously dared to question the existence of that superior might, of the menaced vengeance of which they were to be afraid! To this the prophet replied, that the might, of which they seemed to be ignorant, existed in that Being who had created both themselves and all the world. Without regarding the disparity of an unsupported individual, acting against the combined force of a powerful tribe, alleged to be in number fifty thousand strong, Houd, at the same time, proceeded to upbraid them with their puerile follies, in building and throwing down, and again rebuilding structures of such solidity, as if they were destined for ever to dwell on this transitory spot of earth. Neither did he omit to reproach them with their inhuman brutality, in which, like the giants of old, they are accused of having indulged without remorse, and with immitigable ferocity. He, finally, adjured them to give ear to his disinterested admonitions, and to humble themselves, before it was yet too late, in the presence of that just God, to whose almighty providence they were alone indebted for the multiplied blessings with which they were surrounded, in a numerous progeny, and wealth and abundance for their support.

In vain, for a period of fifty years, is Houd represented to have persevered in his exertions to reclaim these hardened apostates, from their guilty practices; their ordinary reply to his expostulations being, that he might either continue or recede from his ill-requited labours, as best suited himself: to them it was a matter of perfect indifference, since their resolution had long been taken to treat them with entire disregard. "Thou hast assured us," they reasoned, "that the deities whom we worship are any thing but gods, without yet offering any thing in proof of the assertion. On thy bare affirmation, what just expectation canst thou form that we

we should turn unto thee, and abandon the objects of our long established adoration? On the contrary, we allege that thou art thyself a madman; and that the gods, whom thou hast disdained to worship, have rendered thee so."

The benevolent endeavours of Houd having been thus impiously contemned on the part of the Aadians, and God Almighty, in his infinite wisdom, having long foreseen that they would never be brought to acknowledge the divine mission of his prophet, now determined to inflict upon them a preliminary proof of his displeasure, in the drying up of their wells. The immediate consequence was a general mortality among their cattle; and this being followed by an entire failure of rain, for three successive years, they were next visited by an alarming scarcity. It appears that among the inhabitants of Syria, Hejauz, and the surrounding territory, there existed, in circumstances of similar failure, a custom of resorting to the district of Mekkah, and there, on the summit of the adjacent mountains, of offering up sacrifice and their prayers to the true God, to send them rain and remove the cause of their distress; although they persevered in the errors of infidelity, and not a vestige of the ancient sanctuary remained to be seen. There prevailed, nevertheless, a tradition that such a fabric had existed before the deluge, consecrated to the general veneration of the human race; but that at the period of the great catastrophe it had been translated to the realms above. God Almighty had, moreover, permitted the supplications, offered to him from time to time on this sacred spot, to reach his presence, although the holy place had so disappeared, and continued inaccessible to the researches of man, to the days of righteous Abraham. For this example of divine and merciful indulgence towards ungrateful sinners, the learned have, it seems, attempted to account, on the principle that, although he needs no evidence to the justice of his dispensations, nor can ever behold with approbation the blind incredulity of his creatures, in any case, God Almighty had nevertheless still preserved the remembrance of the holy temple, and vouchsafed some occasional manifestations of his power—in order to furnish against the infidels an everlasting testimony, that they had both known and heard of his blessed name, to whom alone, and not to the wretched

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idols which they continued to worship, they must have been compelled to ascribe, in their consciences, these manifestations of divine mercy—thus bereaving them of even the miserable plea of ignorance to urge against the eternal punishment to which they will be consigned on the great and final day of judgment.

In concurrence, however, with the custom to which we have above adverted, the Aadians in their extremity, despairing of any other remedy to their sufferings, determined on despatching to the land of Mekkah a chosen deputation, in order, as usual, to offer up their supplications for rain; and their choice on the occasion fell on three distinguished individuals of the tribe, Lockmaun the son of the greater Aad, Mezeid the son of Sâeid, and Keyl the son of Amrû. Of these the two former were believers who had been converted through the exhortations of Houd, Mezeid openly avowing his conversion, while Lokmaun kept it a secret from the tribe. Keyl, on the other hand, was a confirmed and obstinate infidel, who arrogated to himself an importance far superior to the inspired Houd. Be this, however, as it may, the men of the tribe of *Aad*, in defiance of the admonitions of that just person, who again implored their belief in the truth of his divine mission, in which case he would engage that heaven should send them rain, finally dispatched the three individuals above named, together with the complement of camels, sheep, and oxen, requisite for the sacrifice, which they were instructed to offer up near Mekkah, with their supplications to the Supreme Being for the removal of the alarming drought with which their country was afflicted.

Arriving in the territory of Mekkah accordingly, the three envoys were very hospitably received by certain kindred of the tribe residing on the spot of the family of Mauweian, the son of Bukker; who, sufficiently apprized of the nature of their visit, pressed them urgently, nevertheless, to recreate themselves for a few days, after which they might proceed with due devotion to the discharge of their mission. With this invitation they appear to have complied without great importunity; and being treated with extraordinary kindness, and all the attractions of beauty, wine, and music being employed to beguile them of every uneasy reflection, the object of their journey, and the sufferings of their countrymen, were

were completely forgotten for the entire space of a month. Hence, among the Arabians, when any instance occurs of neglect in the performance of a delegated trust, it continues a proverb to this day, that the agent has been *Rend-e-Aad*; i.e. debauching with the Aadians. At the expiration of a month, however, scarcely crediting that they could have actually forgotten the distress of which they had been employed to supplicate the removal, their generous host yet conceived the deepest regret at the inattention thus displayed towards the urgent necessities of their countrymen and his own. Considering, nevertheless, that it would be an impeachment of his hospitality, were he, in direct terms, to intimate the propriety of discharging the objects of their mission, without further delay, he adopted the following expedient, at once to relieve himself from the dilemma, and to recal them to a sense of duty. At the next entertainment at which his guests were to be present, the singing girls were instructed to introduce certain verses, which described in affecting strains the calamities of a season of drought in that arid climate, and the inestimable blessings of rain. The instant the song of these minstrels met their ears, the envoys were roused to a full sense of their guilty neglect; and they immediately addressed themselves to repair it, as far as that was possible, by proceeding at last to the sacrifice for which they had been deputed. Both Lokmaun and Mezeid now openly announced that they had been long since converted to the faith of Houd, and to the adoration of the true God; expressing to their colleague, at the same time, their regret that the whole tribe had not embraced a similar resolution; in which case they would not have been long without the blessing for which they so fervently sought, and the burthen and expense of the sacrifice might have been obviated.

Having thus discovered that they stood converted to the principles of the true faith, as promulgated through the ministry of Houd, and that they further disclaimed all fear of the immediate destruction of the tribe, Keyl determined without ceremony to separate from his associates, and to proceed alone to the hill of sacrifice. He was, however, followed, unseen by his two colleagues, and on the summit of the hill they overheard him addressing himself to the Supreme Being, in the Arabic dialect, to the fol-

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following purport: "Sole and mighty Lord! the son of Amrû appears "before thee in behalf of an infidel tribe, to implore for rain. Lord, let "their supplication find favour in thy sight." Lokmaun, on his part, unheard by the son of Amrû, and in the same dialect, also addressed his prayer to heaven to the following effect: "Lord, thou knowest that I am a "believer in thy laws, and a faithful worshipper of thy holy name: further "command our grateful adoration, by withholding, in this their merited "necessity, from a sinful tribe thy merciful blessing of rain!" Immediately a voice was heard, announcing that this last prayer was favourably received. Lokmaun and his companion having drawn aside out of view, lest the nature of their supplication, so different from his own, should be overheard by the son of Amrû, the latter then descended from Mount Meina; which at that period, as at the present day, was the station of sacrifice, and hastened to the spot where it was generally believed that the sanctuary of the Kaabah once stood. And here again, as before, in Arabian metre, he addressed himself to the Supreme Being in the following strain: "O God of heaven, thou knowest the object for which "I appear before thee; that we do not approach to seek thy healing aid "against pain and sickness; but, borne down with affliction, we fly to thee, "our only succour, against the calamities which a cruel drought has brought "upon us, in the loss of our cattle, and a fearful scarcity. O send us, in "thy bounty, the blessing of rain, and allay the parching heat which con-"sumes us and our lands." In that same hour there appeared in the sky, apart from each other, a red, a white, and a black cloud, and a voice from above was heard to pronounce this sentence:—"Of the three clouds "which thou seest in the heavens, chuse for thy tribe that which thou "deemest most fit." After a moment's consideration, judging as he thought from experience, he concluded that the white cloud contained but little of the blessing for which he sought; and fearful to decide for that of which the contents were unknown to him, but of which the appearance was menacing, he declared aloud for the black, his experience having equally taught him that such clouds in general produced rain. The black cloud was, however, on this occasion charged to exuberance with the awful materials of divine wrath; and the ministers of vengeance were

were accordingly directed to impel this portentous phænomenon towards the country of the Aadians; while Keyl exultingly rejoined his associates, to whom he boasted of the appearance of the black cloud, surcharged with rain, which he had been the instrument of sending to the relief of their common tribe.

When, on the other hand, this same cloud was discerned approaching the territory of the Aadians, the people shouted with joy, vociferating that the wind was arisen, and the clouds were gathering. But Houd instantly recognized those distinctive marks of the tremendous vengeance of which the Almighty had forewarned him; and he failed not to undeceive his infatuated countrymen, and to apprize them of the fearful truth. Presently the portentous cloud became stationary above their heads, and God Almighty, in the language of the Korân, finally let loose upon the sinful Aadians a whirlwind pregnant with all the materials of destruction. In many cases, our author pauses to observe, wind is indeed productive of advantageous effects upon earth; it conveys moisture to vegetation, and scatters fragrance through the air; it ripens the fruit on the tree, gives vigour to fertilization, purifies the atmosphere, and transports the adventurous mariner to his destination. That which was on this occasion brought by God's avenging providence upon the Aadians is, however, in other countries named Baud-e-serser, a tornado, or whirlwind, which blows with uncontrolable violence; and such it was that now descended from the cloud condensing over the heads of the Aadians. A mighty whirlwind, which in the first instance forcing their cattle into the air, then dashed them to atoms against the earth, with as much facility as if it were the bones of a skeleton long exposed to the elements, and which at the first touch crumbles into dust. Notwithstanding these appalling effects of the whirlwind, the people still continued to flatter themselves that it would yet be followed by the long looked-for blessing: and, quitting their habitations, flocked to the open plain, there stood, with their feet firmly planted upon the earth, in the attitude of men resolved to brave the fiercest violence of the storm which raged around them.

For a moment Houd conceived that they were at last returned to a sense of their errors, and that they were come to claim his mediation in their

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their behalf; but in this he was too soon undeceived, by their stedfast adherence to their blind and presumptuous follies. And in these circumstances the whirlwind rushed upon them in fearful vortices, forcing them, as in the instance of their flocks and herds, like so many palm-trees, into the air, and then dashing their shattered limbs to pieces against the rocks and plains. During eight days and seven nights was the tempest of vengeance permitted to rage with unabated fury, entering with violence irresistible the dwellings, where the trembling women calculated in vain on being secure from its effects, the impetuous whirlwind dashing them from wall to wall, and partition to partition, until all perished, without distinction of sex or age; so that of the whole tribe, men, and women, and children, not an individual escaped this fearful example of divine wrath, excepting Houd himself, and the few faithful persons who had been induced to acknowledge his mission, none of whom, indeed, experienced the slightest injury.

Touching the three personages employed on the mission to Mekkah, it is described, that being shortly afterwards apprized of the annihilation of their tribe, they proceeded immediately together to the top of the mountain (of sacrifice); where Lokmaun and Mezeid renewed their exhortations with Keyl the son of Amrû, as he hoped to escape from impending wrath, to embrace the religion of the only true God. To this he replied, "that if the story were true, that his countrymen had perished, life was "to him no longer of any value." At the same time raising his eyes towards heaven, he uttered these impious words: "O God, if this be "true, and in thine anger thou hast thought fit to bring destruction upon "my unhappy tribe, I ask not to be exempted from their fate." The words had scarcely passed his lips when a portion of the destroying whirlwind, impelled by divine vengeance to the spot, and in an instant forcing the wretched blasphemer into the air, at once precipitated him from the top of the hill to the bottom, where he was shattered limb from limb.

The two believing Aadians now hastened to offer sacrifice; and a voice from heaven was heard, directing them respectively to ask for that on earth which they thought would contribute most to render them happy. Mezeid, on his part, declared for such a granary of wheat as would enable him

him for the remainder of his days to live on wheaten bread. Proceeding accordingly to Mekkah, where he now fixed his abode, he found himself supplied in such abundance with the article for which he had decided, as to be placed at the summit of his wishes. The desire of Lokmaun was, however, of a nature more elevated, and less easy of attainment, for he asked for the life of seven Kerguses; and although the voice demanded, if after all he must not be content to die, at some period or other, he persisted in his choice, in which he was also gratified accordingly. In order to secure his object to the fullest extent, he immediately caught a young Kergus, which appears to be of the species of the vulture, or some such carnivorous bird, and which he cherished with the utmost care during the period of its existence. When that died he sought another, and another, which he treated with the same care, and so on to the seventh, to which he gave the name of *Lebed*; the life of Lokmaun himself terminating at the same moment with that of this latter bird. According to the representation of Eben-ul-Jerreir it is to be observed, that the Kergus is said to live the age of eighty years, although there are some who extend the lives of these birds, whatever was their species, to the exaggerated period of five hundred years each.

It is, however, stated that Houd, and those in general who acknowledged his mission, survived the destruction of the Aadians for a period of fifty years, Houd himself living to the age altogether of one hundred and fifty years; much less than what is assigned to him in the Mosaic account, if indeed he be the same person with Eber, as represented in the Rouzut-us-Suffâ. But from the death of Houd to the time of *Salah*, a period of one hundred years more, there appeared no other prophet among men; the whole human race being devoted, notwithstanding such repeated judgments, to the worship of fire, or of the sun, or, sunk in still grosser idolatry, until the period at which the last mentioned personage was commissioned by heaven to reclaim the impious Thamûdians.

In the meantime it is related that, in the destruction of the race of Aad, those persons in the territory of Yemen, who had been converted to the faith of Houd, retired together into the district of Hazramouat; where, being of the same family, and their mother of the tribe of Aad,

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one of their daughters became the wife of Kahtaun, or *Joktan*, whose eldest son received the name of *Yarab*. From the same alliance appear to have sprung the following individuals, whose names, as being among the earliest in the history of the ancient Arabian stock, we have thought it of importance to recite: Niauman, Mosellem, or Mosslem, Aussem, Kataumy, Hameira, or *Hamyara*, and Raussia. These, with Yarab at their head, conceiving, on the extirpation of the tribe, that the country of the Aadians would be to them a most suitable place of abode, proceeded at length to take possession of the vacant land, and there finally established themselves.

During the intermediate period of which we are now treating, the legend proceeds to describe, that there existed in the neighbouring territory of Syria a branch of the same stock, flourishing in great vigour, under a ruler to whom history has assigned the name of *Shedeid*, and who was the son of Aad, the son of Amlak, or Amalek, the son of Ouz, or Uz, the son of Aram.

This prince, although no convert to the worship of the true God, is yet described to have governed his people with such incorruptible integrity, that, for very lack of employment, Justice herself might have slept upon her seat. In proof of this it is indeed related that a kauzy, or civil judge, having been appointed by Shedeid with a monthly stipend to superintend the administration of his laws, and this minister, after officiating for a whole twelvemonth without the occurrence of a single cause for decision, having requested to relinquish his appointment; it being, as he alleged, repugnant to his sense of justice to receive a salary for which there were no duties to perform, the prince desired that he would continue his superintendance for some time longer. To this he had accordingly assented; when shortly afterwards two persons appeared to claim his judgment, to determine a dispute which had arisen between them; the one having sold to, and the other having purchased a piece of ground, from his adversary. The nature of the dispute was indeed such as might be supposed to happen in the golden age; for the purchaser having accidentally discovered in the purchased ground an hidden treasure, insisted on delivering it to the person who had sold him the property,

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contending that he had bought the soil alone, and not the treasure concealed in it; while his opponent as pertinaciously maintained that he had not only sold the ground, but all that it might contain. In order to accommodate this singular dispute, the kauzy desired to know whether the parties had any children; and it conveniently happening that the one had a son and the other a daughter, he equitably enough adjudged that the son and daughter should become man and wife, and that the treasure should be allotted to the new-married pair. With the prince, under whose auspices subsisted this enviable state of harmony and repose, the prophet Houd held frequent communication; but, although repeatedly admonished to acknowledge the true God, the otherwise virtuous Shedeid descended to the grave an unbeliever.

To the possessions and authority of Shedeid, on his demise, succeeded his brother Shedaud, whose adherence to the idolatry of the times, notwithstanding the exertions of righteous Houd, was not less obstinate, and far more impious, than that of his predecessor. And in him we are furnished with another example of divine wrath against the arrogant pretensions of human vanity. When, as on frequent occasions he had done with his brother, the prophet warned him with urgent zeal to forsake the absurdities of image worship, and to adore the majesty of the true God, Shedaud demanded to know what it was that he might expect in compensation from the God whom he proclaimed, provided he should be disposed to yield to these importunities. Houd replied that the meed of his obedience would be a paradise of interminable felicity; but proceeding to enumerate some of the blessings of such a glorious state, the monarch cut him short by an affirmation, that he would himself undertake to produce, even on earth, such a paradise as that which he was attempting to describe: and as a proof that he was in earnest, he instantly set about providing the means of accomplishing the object of his impious boast.

It is here incidentally observed, that the *Zohauk*, or Ezhdehauk, as he is sometimes called, of Persian story, was the uncle's son of Shedaud; and that he was in possession of the whole of Irâk, with Tebristaun, *Khezlan*, and Gûrgaun, or Jurjaun, and, in short, of all the territory in this direction, to the very borders of Hindûstaun; which he governed with paramount

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sway for a period of two hundred and sixty years. For it must be acknowledged, that to have assigned this puissant monarchy to Shedaud himself would be less consistent with general tradition; since we should then find some difficulty in disposing of all that has been related of Zohauk, and of the ill-fated Jemsheid.

In order, however, to the execution of his presumptuous plan, which extended to nothing less than the creation on earth of an abode of bliss and splendour, which was to rival the mansions of eternal glory, Shedaud now dispatched letters to his puissant kinsman, desiring that he would, with all diligence, collect for his use, whether belonging to himself or the officers under his authority, all that was rare and costly in gold and silver, in pearl and precious stones of every colour and price, in musk and camphor, and ambergris, and every species of scarce and fragrant drug. His own subjects were employed, at the same time, to explore the ocean for its exhaustless riches, and in particular for pearl; while the officers of his government were directed to hasten from all quarters, to aid in the prosecution of the design. From among his vezzeirs, or ministers of state, he next selected sixteen individuals distinguished for taste and discrimination, whom he sent to make a survey of his dominions; in order to fix upon that spot which, for amenity of climate and other advantages, might appear best suited for the reception of the fairy abode which he had in contemplation.

After considerable research, the choice of these personages appears to have fallen on some place in the territory of Syria; where the assembled architects proceeded with the requisite dispatch, and, with bricks of gold and silver alternately disposed, to lay the foundations of this superb structure. Of these costly materials were the walls entirely composed; the roof being, however, of gold alone, inlaid with precious stones and pearl, and supported on pillars of crystal, the rubies, sapphire, emeralds, and topaz being so firmly and skilfully inserted in the walls and roofs, and other parts of the structure, as to be immoveable by the hand of man. On the banks of an artificial rivulet were also erected Mûnzers, or light pavilions, belvederes perhaps, of gold and silver, surrounded by trees and shrubs of the same precious metals, the fruit and flowers of which were of rubies

rubies and pearl; and on the trees were perched birds of similar metals, the hollow parts of which were loaded with every species of the richest perfume, so that every breeze that blew came charged with fragrance, conveyed from the bills of these metallic birds. The bed of the rivulet, instead of gravel, was strewed with pearl and rubies; and, instead of the usual herbage, the border was fringed with saffron; the very soil also being composed of musk and ambergris. The principal structure was surmounted, moreover, by twelve thousand battlements, perhaps pinnacles, of gold and silver, so gloriously inlaid with precious stones, as to reflect a lustre too intense for the eyes of the beholder, when blazing with the rays of the sun. And last of all, in order to accommodate the two hundred vezzeirs who administered the affairs of government under his authority, Shedaud, as a suitable enclosure to the principal fabric, caused an equal number of kosheks, *kiosks*, or smaller palaces, also of silver and gold, to be erected on the circumference; so that the treasures of the whole earth, and all that it could produce of beautiful and rare, seem to have been exhausted in the execution of this superb and matchless design.

When, however, intelligence was conveyed to Shedaud in Hadhramouat, where it appears that he then resided, that the sumptuous work was complete, the monarch immediately arose; and accompanied by his whole court, consisting of the two hundred ministers already mentioned, a thousand great commanders, and a superb retinue of thirty thousand guards, proceeded on his way to take possession of this splendid abode. But, within one short stage of his object, his attention was suddenly arrested while on the march by the appearance of a stag, the body of which seemed of silver, the haunches of gold, the eyes of rubies, and the feet of marble. In short, it was a creature of such exquisite beauty, that his eyes had never beheld any thing to be compared to it before. Spurring his horse, Shedaud eagerly put himself in pursuit of this beautiful vision, which he followed until he was entirely out of sight of his attendants. At that moment the object of his pursuit suddenly disappeared, and in its stead he observed a personage on horseback approaching to meet him, by whom he was shortly afterwards accosted in the following terms: "Wretched

"slave!

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" slave! in the situation to which thou art brought, on what art thou " thinking, or what is it that thou art in pursuit of? By the object on " which thy mind is now engaged, or by the labours and speculations of the " past, dost thou imagine thyself secured against the stroke of death?" Surprised at such an expostulation, from one whose appearance at this moment bespoke nothing otherwise extraordinary, the monarch demanded who he was, and what he sought for? And his astonishment was not abated when the stranger announced himself as " the angel of Death!" and more appalling still, that he was come to demand his soul from him. Shedaud now endeavoured to expostulate, and to adjure him to beware of interfering with his life, at least before he had cast one anxious look on the splendid fabric which had been raised at the expense of such prodigious treasures. The stranger informed him, however, that there was not a moment to spare, and desiring him to cast his eyes behind him, he no sooner complied than the dread messenger presented himself to his view, arrayed in all the terrors of his character. Shedaud, as if stricken by a thunderbolt, dropt from his horse in a swoon, and instantly expired; and his whole retinue reaching the spot shortly afterwards, a fearful sound was heard from heaven, at which the very life-spark within their bodies was at once extinguished for ever: and, of all this host, not an individual escaped to feast his eyes on the golden paradise, erected, in the presumption of human vanity, for his wonder and admiration. At the period of this singular and memorable example of God's judgment against man's arrogant pretensions, it is stated that the prophet Houd, who is said, moreover, to have been also an uncle's son of Shedaud, had been dead for four hundred and fifty years; but* it has been already observed, that the exertions of this righteous personage had been frequently employed in vain to bring about the conversion of Shedaud, and that from the time of Houd to the days of Salah, a period of one hundred years, no prophet appeared in the

* If Houd be the same with Eber, the son of Salah, the Scripture history allows to Arphaxad no other son than Salah; therefore Shedaud and Eber could not have been the sons of two brothers: they were, however, clearly descended from two brothers, Arphaxad and Aram, the sons of Shem.

the world to warn sinners from their offences: otherwise we might have been authorized in the conjecture, that this event, if at all, must have occurred during the latter half of the seventh century after the deluge, since the birth of Houd, if it be admitted that he was the same with Eber, may be distinctly proved to have taken place just sixty-seven years subsequent to the latter catastrophe. But if, with the Eber of the Mosaic accounts, we allow to Houd the age of four hundred and sixty-four years, the event which is above commemorated must be brought down to the latter part of the tenth century after the deluge.

In support of the probability that such a legendary palace was once in actual existence, we are further informed, that when it had for ages continued undiscovered to man, during the period at which Mauweiah held the government of Damascus, a person, while traversing the desert bordering on Syria in search of a stray camel, found himself unexpectedly on the spot, and without the smallest conception of what they could have been, beheld such an accumulation of wonders, as infinitely surpassed all that he had ever seen or heard of. He ventured, however, to approach, and to feast his curiosity in surveying the glories of this enchanting residence; but endeavouring to detach from the walls some of the inestimable materials with which they were inlaid, he discovered to his infinite disappointment that they were irremoveable; and he was therefore compelled to be content with bringing away some of the pearls, which were scattered in all directions, together with a sample of the musk, of which the flooring was partly composed. These, on repairing to Damascus, he presented to Mauweiah, with a relation of all that he had seen.

Considerably astonished at the account which was thus disclosed to him, Mauweiah inquired of Kaaub-ul-akhbaur, distinguished for his extensive knowledge in ancient history, whether he was acquainted with any circumstance that could reflect a light upon this extraordinary incident. The sage historian, who had not embraced Isslaum previous to the Khelaufut of Omar, pronounced the whole relation to be consistent with truth, adding, moreover, a delineation of the person by whom it had been communicated; whom he described to be a man of a fair complexion,

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plexion, with red hair, and blue eyes. The person was now sent for, and Kaaub proceeded to explain to him, that what he had discovered was neither more nor less than the celebrated palace of Shedaud. He was then despatched, accompanied by several others, in order to revisit the scene of his wonderful discovery; but all endeavours to find it again were unavailing, and he was compelled to return to Mauweiah, with a report of the total failure of his researches. Mauweiah now expressed a belief, that the place had been rendered invisible through the intervention of some superhuman power, by the power indeed of God himself; and he immediately despatched Abdullah, the son of Abikel-aubah, in company with the person who had communicated this discovery, to the presence of Ally; with a letter addressed to that illustrious chief, in which he described the circumstances of the discovery, and requested to be informed to what extent, in his opinion, the man's relation was entitled to belief. To this, in due time, Ally stated in reply, that the particulars of this person's appearance, and of his discovery, had been formerly announced to him also by the prophet, and that the object which had excited such surprise and admiration would, indeed, never again be seen by man.

To sum up the marvellous of this fanciful tradition, we shall venture to relate further, from the Rouzut-us-suffâ, that when, through some channel or other, the angel of death was asked whether, in the discharge of his inexorable commission towards the souls of men, no instance had ever occurred in which some feeling of compassion had been excited towards the miserable victims of his power; he is reported to have said, that in two instances only his compassion had been so awakened: once towards an infant born at sea, and the bark in which it had seen the light perished in a storm at the moment of its birth, leaving the helpless innocent on a bare plank to struggle for existence with the winds and waves. The other instance was, when in the midst of his thoughtless career, and at the moment when almost in view of the glorious fabric which he had erected at the expense of so much time and treasure, he was employed to fulfil the mandate of Omnipotence against the unhappy Shedaud, and to cut him off without a single glance of the eye at the object of his pride and ambition.

Azrâeil

Azrâeil had thus spoken, when a voice from heaven was heard to declare, that the same infant whom he had seen perishing on a plank amidst the billows of the storm, was no other than Shedaud himself; whom, after having rescued from the perils of the ocean, a gracious providence had successively elevated to wealth and splendour, and to a degree of power far beyond his coevals. Nevertheless, forgetting the hand from which he had received these transcendent blessings, he became a rebel towards his Maker: and hence, in punishment of his audacious impiety and arrogance, he was overtaken, in the end, by the just judgment of God.

We are now to describe, in the destruction of the race of Thamoud, another example of Divine justice on man's perverse disobedience of the mandates of Omnipotence. The personage from whom this tribe derived its name and origin, was among the early posterity of Shem, to whom his descent is traced in the following manner: Thamoud, the son of Hâreth, the son of Aram, the son of Shem. The race of Thamoud are moreover described to have had their abode in the territory of Hudjur, or Hajar, [Petra], lying at an intermediate distance between Hejauz and the borders of Syria on that side, the vestiges of which at least were still in existence at the period in which Eben Jerreir was writing his history. On his expedition to Tabouk, the Arabian prophet is indeed recorded to have passed by the spot, and to have expressly pointed it out to his companions as the place once inhabited by the race of Thamoud. On the other hand, it is stated that the Thamoudians dwelt in the desert immediately bordering on the mountains of Syria; that their abode was in habitations excavated in the acclivities of those mountains; and that, like their kindred nation of the race of Aad, they were remarkable for extraordinary stature and bodily strength. They were, moreover, in possession of a noble spring, or well of fresh water, an advantage among those arid sands of inestimable importance, and which secured, in this indispensable article, a convenient and abundant supply for the use of the whole tribe. It is last of all stated that they were addicted, in all its absurdities, to the very grossest and most irrational idolatry.

To reclaim these mistaken men from the errors and abominations of image worship, God Almighty vouchsafed to employ the intermediation

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of their own kinsman, *Sâlah*, who, in some copies of the Rouzut-us-suffâ, is expressly represented to have been the son of Jauber, or perhaps Ghather, the Thamoudian. Like the rest of his countrymen, Sâlah was, in early youth, an idolater; and accordingly, when he called upon them to abandon their absurd system of worship, they reproached him with the inconsistency of his conduct, in urging them to forsake the gods of their country; when, from his education and the practice of his youth, they had been prepared to expect far better things from his example. When, however, he had long persevered in his divine mission, without producing the slightest change in their opinions, the Thamoudians at last called upon Sâlah, before they could consent to embrace the doctrines which he promulgated, to exhibit some striking miracle in proof of the truth of his mission. That which they required on the occasion was nothing less than to produce, from the rock which they indicated to him, a camel with her foal; prescribing that the colour should be red, and that the eyes should be those of a cat: on which conditions alone, conceiving that they demanded what was morally impossible, they declared that they would consent to become his converts, and to acknowledge that he was in truth a prophet, inspired from on high. Sâlah calmly replied, that although to their apprehensions this might seem an undertaking utterly impracticable, as it certainly was beyond the scope of all human skill, yet with the God whom he served, nothing could be easier of accomplishment. The angel Gabriel then appeared to Sâlah, to whom he announced, that, for thousands of ages before either he or the tribe of Thamoud had been introduced into the creation, the very circumstance just adverted to had been inscribed by the Divine Majesty on the record of eternal destiny, and that the moment of accomplishment was now arrived.

The prophet then addressed himself to heaven in humble devotion, and immediately the solid rock began to groan, and from the cleft came forth a camel and her foal, attended with all the circumstances already indicated. The Thamoudians, nevertheless, though the fact of the prodigy stood in incontrovertible evidence before them, contended that it was the effect of sorcery; being indeed, observes the author, the argument of infidels in every age, who, to constitute a miracle, demand that something shall

shall be accomplished beyond the ordinary course of nature; and this it appears they would not consent to consider in that light. Hence it has happened that, either ignorant of, or impiously denying the existence of a Supreme Being, they have not easily been induced to acknowledge any one in the character of a prophet, or messenger of revelation.

The camel, however, thus miraculously produced, giving a loud cry, began to crop the herbage; the people continuing to assert that it was all the result of some magical operation, for that it was not in the power of even God himself to effect that which was impossible. In the meantime the mysterious animal approached their only spring of fresh water, and instantly drained it to the last drop; being so impelled by that divine energy which was the cause of its production, and the drought of which it was destined to be the occasion, being designed as mainly instrumental to the example to be exhibited in the destruction of the race of Thamoud. Perceiving that an article so material to the support of animal and vegetable life was in this manner suddenly withdrawn from them, the Thamoudians repaired on the self same day to the habitation of Sâlah, to whom they said, with some asperity, that water was so indispensable to their existence that, come whence it might, they must have it. To this the prophet informed them, in reply, that they must be content to share it day and day about with the camel; to which, as there appeared no alternative, they were constrained to signify their assent. At the same time the prophet admonished them, at their utmost peril, to beware of putting the life of this mysterious quadruped in jeopardy, for so surely as they destroyed it, they would be visited by the most tremendous chastisement. It is too inveterately implanted in the perverseness of human nature not to covet with most avidity that which is most strictly forbidden, and accordingly thus it happened with the Thamoudians; for the instant they were cautioned against offering an injury to the camel, that instant they were seized with a sort of irresistible passion to effect its destruction. A period of thirty years was, however, allowed to elapse before they permitted any thing to be attempted against the life of an animal, on the fate of which were suspended such fearful results.

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Sâlah had, in the meantime, undertaken to predict the death of the camel by the hand of a Thamoudian; and when he was called upon, in affected displeasure, by the tribe, to point out the individual whom he could suspect of such a deed, in order that they might prevent it by cutting him off from among the living; the prophet further explained to them, that the person destined to the commission of this act of sacrilegious violence was a slave yet unborn, and that he would be readily distinguished by his blue eyes, and a singularly florid complexion. As if it were possible to avert the decrees of destiny by the intervention of human foresight, the Thamoudians immediately selected two pregnant women, to whom they gave instructions to be on the watch over every female whom they might observe in a state similar to their own; and on the birth of any child, distinguished by the marks above described, to make an immediate report of the circumstance, in order that it might be instantly dispatched. Many a blameless infant perished in consequence, the parents not daring to resist what was known to be the general determination of the tribe; but cherishing in their breasts towards Sâlah, whom they considered as the author of this sanguinary precaution, the most dire spirit of revenge. And him, therefore, they determined to put to death the moment they found a favorable opportunity.

In the course of ten years nine helpless innocents were thus devoted to a premature death, the parents continuing to accumulate the desire of vengeance against Sâlah, which they were only deterred from gratifying by the fear of bringing upon themselves the indignation of the body of their tribe; the enormity of their guilt being indeed pronounced to consist in the malignance of the design thus encouraged against the messenger of God. At last a child having been born to one of the chiefs of the tribe, bearing the denounced and obnoxious marks, they were preparing for its immolation, as had been the case with the other babes, when the parents of the nine former victims resolutely interfered; assuring the father, that the statement imposed upon them by Sâlah was a barefaced and groundless fabrication: and that while, by his magical practices, he was misleading them to the destruction of their offspring, he stood aloof deriding

deriding their folly; since there existed no adequate inducement for the encouragement of such a design as that of killing this luckless camel. In consequence of this interference the sanguinary and apparently cruel precaution was discontinued, and the innocent children were no longer exposed to immolation.

In these circumstances affairs had continued for some time longer, when unfortunately, in the family of another of their chiefs, another child was born, exhibiting the inauspicious marks indicated by the prophet, and receiving at his birth the name of Kedaur. When, however, this child attained to the age of twenty, and appeared to take his part, like other young men, in the pursuits and employments of riper years, the individuals, whose children had been put to death, did not fail, whenever they saw him, to make the remark, that had their murdered infants been permitted to live, they would at that time have been older and more perfect men; and this reflection was more than they could endure. They, therefore, conspired together, and bound themselves, under the obligation of the most solemn engagements, to do themselves justice by the death of Sâlah, whom they chose to consider as the murderer of their unoffending babes. Nevertheless, as this was not to be accomplished openly, without incurring the resentment of the majority of the tribe, they concerted the pretext for some distant journey, which would require an absence of several days; it being their intention to return covertly into the town, and to conceal themselves until they should have found an opportunity of carrying their vindictive design into execution. And thus, if questioned by any of the friends of Sâlah on the subject of his death, they would be able to repel the suspicion, by asserting their absence at the time, and that they were but just returned from their journey.

With this sage project in contemplation, they accordingly quitted the place of their abode, and after proceeding to no great distance, availed themselves of the cavity of a large rock in the neighbourhood, under which they concealed themselves; it being their intention to return secretly, at nightfall, into the town, for the purpose of completing the object of the conspiracy against Sâlah. But that very night, before they could leave their hiding-place, the Lord God Almighty struck the rock from

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from its foundation, and in an instant crushed them to death. The circumstance was communicated a few days afterwards to the superiors of the tribe, by a person, who, in passing by, discovered the fatal catastrophe, and the whole proceeded immediately to the spot, in order to identify and bring away the lifeless bodies of their countrymen. Thence, on their return to town again, discarding all further feelings of respect for Sâlah, they reproached him, without ceremony, with having now added to the guilt of immolating their helpless infants, the destruction of the parents. They added, that they should no longer have any concern with the luckless animal which was the origin of so many mischiefs, and they avowed their determination to put her to death without further delay. After having, however, employed every inquiry for some time in vain, they found no one willing to become the executioner of their design, but the youth Kedaur above described, who at last engaged to berid them of the object of their distrust and hatred.

Accompanied by some of his friends, Kedaur proceeded, accordingly, to the neighbourhood of the well, to which it was well known that the camel and her foal usually repaired to slake their thirst. Here, without much difficulty, he found the objects of his pursuit; and drawing his sword, first assailed the camel, of which he struck off its legs; but when he addressed himself to dispatch the foal in the same manner, the younger animal fled with all its speed for the opening in the rock from which it had first issued, and there securely sheltered itself from the blind rage of its pursuers. It was early announced to Sâlah, that the fate of the mysterious camel had been thus consummated; and he lost not a moment to admonish his devoted tribe of the awful visitation for which they were instantly to prepare. Terrified at the approach of a danger, the nature of which was not defined to them, the Thamoudians affected the deepest concern for what had passed, at the same time impudently denying that they had either authorized or approved of the destruction of the miraculous quadruped; and entreating that Sâlah would point out some expedient by which they might avert the impending evil. The prophet recommended to them, as the only expedient which he could devise, to enable them to escape the judgment with which they were threatened, to bring back the camel's

camel's foal; and, by indulgent treatment for the future, endeavour to retain it among them.

With Sâlah at their head, the Thamoudians proceeded accordingly towards the cloven rock, into which the young camel had retired for safety; but the animal no sooner perceived their approach, than giving three frightful and portentous screams, it instantly disappeared into the cleft, where every attempt to recover sight of it terminated in disappointment and despair. At this crisis, the prophet announced to them for the last time, in explanation, that the three distinct and frightful cries of the younger camel were intended to apprize them, that they had yet a respite of three days for preparation; but that on the fourth day the awful visitation would infallibly take place, of which he had so frequently forewarned them. And, as a proof that his were no fallacious predictions, he told them further, that on the very next day their complexion would be changed to an atrabilious yellow; on the second, to a blood red, and on the third day, that their faces would become entirely black: all which circumstances came to pass, precisely at the time and in the order in which they had been announced by Sâlah. On the fourth awful day the Thamoudians, accordingly, awaited in trembling expectation the disclosure of the fearful event, of the approach of which they were no longer in doubt, although totally unapprized of its nature, and of the quarter from whence the storm would burst upon them. At last the appalling suspense was terminated. A tremendous sound from heaven broke upon them, the force of which was so terrific, that in an instant the vital spark was for ever extinguished within their bodies; and the whole tribe perished at a single shock, with the exception alone of Sâlah and the few individuals whose destiny had led them to acknowledge the truth of his divine mission. In other respects, so complete was the destruction of this devoted race, as to leave it in doubt whether such a nation was ever in existence. Even at Mekkah, where he happened at the moment to be residing, a person of the tribe, on receiving the fearful intelligence of what had befallen his unhappy nation, expired on the spot. Sâlah and his surviving associates continued, notwithstanding, in the country of the

Thamoudians

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Thamoudians to the day of their death; and it is here observed, that from the days of Sâlah to the time of Abraham, the world produced neither prophet nor paramount sovereign, even to the accession of *Koush* the son of Kanaan, and of his son Nimrod. According to the Mosaic account, however, Koush, or Cush, was not the son but the brother of Kanaan, and they were both of them the sons of Ham.

CHAPTER II.

ROUZUT-US-SUFFA.

We shall in this place, from the relation of the Rouzut-us-suffa, venture to introduce the history of another illustrious personage, who is described to have flourished during the period to which we have just referred, betwixt the time of Salah and Abraham; and this was the renowned *Zûlkernein Akbar*, or greater Zûlkernein, so called to distinguish him from Zûlkernein-ul-segheir, the lesser Zûlkernein, or Alexander of Macedon. These two, according to the most approved authorities, were entirely distinct personages; the one invested with the prophetic character, and the other a mere temporal Sovereign, as represented in the annals of the Persian Empire; and the latter being, moreover, descended from Esau, the son of Isaac, of the posterity of Shem, while the greater Zûlkernein traced his descent to Japhet.

The Zûlkernein, of whom we are here about to speak, is described at all events, on authority which is entitled to some attention, to have lived in the intermediate period between the days of Salah and of Abraham, in the country of *Ferrengue*—the regions of the west, so called by the orientals; to have swayed the sceptre of an extensive and powerful monarchy, and to have employed the armies under his authority with successful energy in the extermination of idolaters and infidels on every side, until the period at which he engaged in his stupendous expedition to survey the different countries of the earth. First of all, indeed, it would appear that he directed his course towards the west, as far as the remotest limits of which he pushed his victorious career; for, having failed by the admonitions of wisdom to reclaim the unbelieving nations from their profane and impious practices, he had recourse, as usual, to the argument of the sword, and, in sundry fierce and tremendous conflicts, destroyed the greater part of those who resisted his power. Then, having vested the territory of the vanquished in some of his own faithful followers, he led

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his victorious legions into Asia, and having entered the dependencies of Beyt-ul-mûkoddes, or Jerusalem so called, because it contained the temple of the most holy, prosecuted his survey, or extended his conquests, from thence to the extremities of the east.

During his progress towards the eastern regions, the direction of his march brought Zûlkernein, at one period, within a short distance of the territory of Yâjouje Mâjouje, or Gog and Magog; and bordering on that country he approached towards a great and populous city and nation, both subject at the time to a monarch not less distinguished for his humane and bounteous disposition, than for the most exalted qualifications in person and mind. Informed, at all events, of the approach of Zûlkernein, this Prince prepared to receive him with the most sumptuous hospitality; and at the head of a splendid retinue, proceeded to meet and conduct the renowned stranger into the metropolis of his dominions. One of the most important effects produced by the intercourse thus established between the two sovereigns, was the conversion of the eastern monarch to the worship of the true God, the God of Zûlkernein; the most distinguished favours being consequently bestowed upon the royal convert and upon his subjects by his august visitor. Among these, not the least essential were the means which he adopted to protect his new allies against the outrages to which they were exposed in the incursions of their ferocious neighbours the race of Yâjouje Mâjouje, of whose origin and character our author has furnished us with the following brief particulars.

Among the sons of Japhet, we find included one of the name of Mensheje, or Meshech, and he was the father of two sons called Yâjouje and Mâjouje; the Gog and Magog of the western nations, and the progenitors of the great Scythian family, which now claims our attention. To these, in the allotment of territory taken possession of by the children of Japhet, was assigned the country towards the east, adjoining to what was subsequently denominated the *Sedd-e-Zûlkernein*, or Bulwark of Zûlkernein. From them descended a progeny so numerous that Abdullah the son of Omar was led to pronounce, that if the aggregate of mankind were divided into ten equal parts, nine of the ten must be assigned to the race of Yâjouje Mâjouje, and one only to the other inhabitants of the whole

whole earth. Through the records of history we are further informed, that the race of Yâjouje Mâjouje diverged into two principal branches, each of which became further subdivided into four hundred subordinate, or smaller communities; and we are assured moreover that, for some time at least, not an individual of the race was removed from this stage of our existence, until he had seen one thousand persons, the descendants of his own body. It is added also, although the proportions must appear extremely exaggerated and preposterous, that with respect to stature the race in general might be distinguished under three classes; the first, for instance, including those who stood an hundred and twenty cubits [guzz, rather more than a cubit] in height, but with less in breadth of shoulder; the second, those who were an hundred and twenty guzz in height, and the same in breadth of body; and the third, who bore the designation of Keleim-goush, or cloth eared, such as did not exceed four cubits, either in height or breadth. Such however is described to have been their bodily strength as to have surpassed that of the elephant and rhinoceros; and that the fiercest beast of the field or forest was equally unable to withstand or elude the over-powering force with which this colossal race was endowed. They have, however, been stigmatized with one loathsome and detestable practice, which must assign to them a place amongst the most brutal savages; that of feeding upon the dead bodies of their countrymen. Nevertheless they are said to have derived their principal means of subsistence from the fruit of the wild mulberry, which their country produces in great abundance. And, to sum up the whole, they possessed neither religion nor laws; neither did they acknowledge a God, nor his creation: so that, in every respect, their lives exhibited a disgusting and frightful picture of stupid and ferocious brutality and ignorance. ROUZUT-US-SUFFA.

The opportunity afforded by the presence of the puissant stranger was not suffered to be lost by the entertainers of Zûlkernein; and his assistance was accordingly and early solicited to secure them against a repetition of those scenes of outrage, which they had been long compelled to endure without redress, from the overbearing violence of these intractable and ferocious hordes. Convinced at the same time, by the complaints which reached him on all sides, of the unbridled insolence and barbarity which

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they exercised towards all that were unable to resist their superior might, and relying on the continued support of the most high, which had hitherto never failed him, Zûlkernein resolved to put a stop to all further encroachments on that quarter; and, if he could not entirely repress, to adopt some plan that should, for the future, effectually shut out all access to the enormities of this obnoxious race. In the first place then, he caused an immense ditch to be excavated between the two mountains through which lay the usual passage of these hostile tribes, and this he ordered to be completed to the sea. The idea which we have, however, in general conceived of the Sedd-e-Yâjouje, if indeed it does not refer to some other work of the ancients rather than that which is described to have existed near Derbend, is, that it was a vallum or rampart drawn across the intervening slip of low land, here not many leagues over, from the neighbouring range of Caucasus to the Caspian Shore, and of which the castle of Derbend might have been one of the extremities.

But to proceed with the work of Zûlkernein, when he had finished the excavation of the ditch, he caused it to be built up to a level with the earth, with ponderous masses of granite; in order to serve for the foundation of that stupendous bulwark which he was about to erect. Upon, or perhaps *within this foundation, as within a case*, he directed blocks, or wedges of iron, copper, brass, and lead, to be laid in alternate ranges like brick; and then, by kindling immense fires beside the structure, the whole being reduced to a state of fusion, became when cooled, one solid and impenetrable fabric of molten metal, to a level with the neighbouring mountains. On the top of all, lest any defect should remain to lessen the durability of this stupendous fabric, he directed to be finally heaped a further accumulation of the several metals already described; which being also put into fusion by the action of powerful heat, served to fill up any interstices, or fissures, in the mass that might have been left after the former operation, so as to give to the whole a polished and unfractured surface, and to exhibit to the eye of the beholder an entire and stupendous bulwark of unparalleled strength, and matchless execution. It remains to state, as if it were determined to prove our belief to its utmost compass, that this more than gigantic structure was, in length, one hundred

dred and fifty farsangs,* in breadth fifty meil or miles, and in height two thousand eight hundred cubits.† It would at the same time be unavailing to frame any conjecture to what stupendous work of the ancients this description will apply, unless, as already intimated, we are to adopt it as an exaggerated description of what formerly existed near Derbend on the Caspian; which is generally understood to have been erected, in order to oppose the incursions of the Tartar or Scythian hordes, from the Don and Volga. The author of the Rouzut-us-suffa is, indeed, after all, constrained to acknowledge that by Mahommed Mûnudjem (the astronomer) of Ferghaunah, and other learned writers of modern date, the whole is considered as an absurd fiction unworthy of credit; although, on the testimony of some ancient historians, he (the author of the Rouzut-us-suffa) has himself thought it expedient, "without adding to, or diminishing ought," to include the account in his narrative. ROUZUT-US-SUFFA.

Having accomplished this stupendous undertaking, Zûlkernein directed the course of his survey next towards the regions of the north; during his progress to which quarter, he found himself at one period within view of a remarkable city, the walls and towers of which were of brass and copper, polished to such a degree, as to reflect, when the rays of the sun played upon them, a brightness too intense for the eyes of the beholder. At the same time, the near approach of Zulkernein was effectually barred against by a vast inundation of rain water, with which the place appears to have been surrounded. By some means or other, however, he contrived to convey one of his people to the top of these brazen walls; but no sooner had this person obtained a view of the interior of the city, than turning round towards the army of Zûlkernein, he burst into laughter, and immediately descending into the town, was no more seen. The same circumstance occurred to several other individuals employed on the same errand; all of them disappearing into the city in the same extraordinary way, and being never afterwards seen. Thus foiled in his object, Zûlkernein

* About 525 miles.

† Four thousand two hundred feet at the least, or about the height of Ben Nevis; or, the height was to the breadth as about one to fifty.

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nein now withdrew from before this mysterious city; and after many a tedious and toilsome march, found himself at length in Hindûstaun, from whence he penetrated far to the south beyond the equinoctial line. Thence, having made many extraordinary and wonderful discoveries, and having visited seas, and mountains, and rivers, towns, and cities without number, some in ruins and some in a state of flourishing prosperity, in various countries of the earth, he finally came round to Alexandria (in Egypt), where he proceeded to lay the foundation of the city of the *Macedonians*.

To complete the building of this city it is mentioned, as an extraordinary circumstance in history, that a period of one hundred and fifty years should have been found necessary; but if the brazen walls of the city in the north, recently described, were of a brightness too dazzling for the eye, the stucco employed in overlaying those of the Macedonian city erected by Zûlkernein, was so exquisitely tempered, and so beautifully polished, that the inhabitants, in order to protect themselves from blindness, were constrained to wear masks. On a particular angle of the town the founder, at all events, erected lastly, a Minâur, or watch-tower, (the Pharos, Fanous, or Lanthorn,) three hundred cubits high, with openings, perhaps galleries, at convenient intervals, to afford a prospect of the sea; and on the summit of this tower he caused to be fixed a talismanic mirror which distinctly reflected the approach of an enemy, or the appearance of danger in any shape and from whatever quarter, so as to afford to the inhabitants, at all times, a sufficient interval to prepare for defence. It is further stated, that after this more ancient city had remained buried in its own ruins for a period of *fifteen hundred years*, Alexander of Macedon (Sekunder Rûmy), about two thousand years since (so said in the time of Meirkhond), on the same plan which he found preserved among the records of antiquity, and on precisely the same spot, built another city which he called from his own name Alexandria, or Eskundereiah; and which, in the eight hundred and ninety-first of the hidjerah, corresponding with the year of Christ 1486, the period at which Meirkhond was engaged in writing the first volume of his history, continued still to exhibit considerable vestiges of former splendour.

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It is finally related, that when the authority of Zûlkernein had been extended through every quarter of the known world, and his arrangements, both temporal and eternal, had been brought to a conclusion; when he had seen and examined all that this world could produce that was wonderful and rare, he dismissed his armies, and bent his steps for Doumut-ul-jundul, where secluding himself from the importunities of society, he entirely devoted himself to the service of his Maker. Not long afterwards he bid a last adieu to the vanities of this perishable world, and surrendered his imperishable soul to the angel of death. And to omit nothing that could relate to the history of this apocryphal personage, the author has ventured further to describe, that he was of a fair and florid complexion, and in stature about the middle size, with a head and eyes, however, of extraordinary magnitude, and tresses of the blackest jet. Mûssâoudy, on the other hand, the author of a work called the Akhbaur-uz-zemmaun, informs us that the original, or real name of this celebrated personage was Hermes; and that having surveyed or subdued the whole of the known world to the extremities of the East and West, he thus obtained the appellation of *Zûlkernein*—as much as to say the Lord of both *horns* of the Earth. From the same authority we farther learn that, as in the patriarchal ages, the most exalted individuals were not above the exercise of a trade, or the practice of manual labour, Zûlkernein on his part chose that of a basket-maker (zenbeil-bauf), on the earnings of which he is described to have subsisted his family, distributing the surplus to the poor. We are lastly informed that, according to some historians, Zûlkernein was buried among the mountains of Tehaumah, while others allege that his grave was in the centre of the city of Mekkah itself.

Thus far, from the Rouzut-us-suffa, we have endeavoured to trace the story of the greater, or elder Zûlkernein; but the love of truth compels us to acknowledge, that both the Tebrian and his continuator are altogether silent on the subject, of which they do not take the slightest notice: and this must appear rather a singular omission, when it is considered how circumstantially it has been referred to in the Sourut-ul-kehf, or Chapter of the Cave, the 18th of the Koran so called—a fact by which it must have

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have been sanctified to the belief of every orthodox Musselman. To whom in real history the character of this problematical personage may, however, apply, it does not yet appear to have been determined. We have already seen that, in concurrence with former Oriental writers, Meirkhond has mentioned Hermes (the Trismegistus of the Egyptians). It would, perhaps, equally apply to Bacchus, to Hercules, or to Sesostris. But there are, after all, so many corresponding circumstances in the history of the two Zûlkerneins—the preliminary operations in Europe—the visit to Jerusalem—and the building of Alexandria in particular, that opinions must finally preponderate for the Zûlkernein of authentic history, Alexander of Macedon, the all-subduing son of Philip.

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The object of this essay leads us now to enter upon the history of another very important personage in the annals of the Arabian Peninsula, and the next in order on the prophetic list—of righteous Abraham, whose frequent intercourse with, and unbounded devotion to the will of his Creator, has obtained for him among the nations of the East, the title by pre-eminence of Khaleilullah, and Ibrauhim-ul-Khaleil—*the friend of God.* Without, however, interfering with the early life of this illustrious patriarch, his contemptuous treatment of the idols of his country, his exile from Chaldæa after his miraculous deliverance from the burning pile of Nimrod, his adventure with the King of Egypt, or with the intervention of a gracious Providence in fertilizing to his use, in an extraordinary manner, the arid sands of the desert between Egypt and Syria, all of which are described with circumstantial detail in the original, it will be more convenient to proceed at once, as better suited to our plan, to the birth of Issmâeil, which is recorded by our homely and antiquated, but faithful guide, in nearly the following terms.

When, therefore, his abode had been now long established in the village of Kett, dependent on the land of the Philistines, and in the desert or wilderness of Syria, with his wife Sarah and her handmaid Hajar, who it is to be remembered was a present from the King of Egypt, and his property had accumulated to an astonishing degree, in flocks and herds, and in the produce of the soil, which, as hath already been intimated, had been fertilized by numerous springs, providentially disclosed

closed in the wilderness for his sake, Abraham and his wife became both naturally anxious for an heir to whom to transmit this unlooked for accumulation of wealth. For many a revolving year their united wishes in this respect proving; however, abortive, Abraham at last pledged himself under the obligation of an awful vow, that if a son were bestowed upon him, that son should be made a solemn sacrifice on the altar of the Most High. In these circumstances, lamenting the untoward destiny that had hitherto frustrated their hopes of issue, Sarah, with what bitter sensations it would not be difficult to conceive, proposed to her husband, to surrender to his embraces her handmaid Hajar; in the expectation that she might be more fortunate in fulfilling the object for which they so ardently sought. To this arrangement Abraham was prevailed upon to accede, and Hajar, at this period in the bloom of youth and beauty, became the mother of Issmâeil; that being the name in Arabic, the same in the Hebrew idiom, being written *Eshmouil*. At the expiration of a twelvemonth, nevertheless, Sarah became beyond endurance jealous of the better fortune of the bondwoman, and she swore in some shape or other to be avenged on her person; it being her intention, at the same time, to limit her vengeance to the abstraction of a hand or foot, or to the milder mutilation of her nose and ears. But repenting, on reflection, of the enormity of such an offence in the sight of God, and considering that in consigning the bondmaid to her husband's discretion, the mischief, if any, had indeed originated with herself, she addressed her thoughts to the contrivance of some expedient by which, without inflicting any serious injury on the person of her odious rival, she might yet be able to preserve inviolate the obligation of her oath.

Without entering into the circumstantial statements of our author on the subject, we shall take the liberty of briefly observing, that the expedient resorted to by Sarah on this occasion was of a nature rather singular. It may be necessary to explain, that among the nations of the east, the passion for sexual intercourse is considered in a tenfold degree more ardent in woman than in man; and it was in order to abate, or moderate as far as possible the violence of this passion, that Sarah determined to make a slight abscission from the pudenda of the favourite bondmaid;

and

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and this determination she actually contrived to carry into execution. The circumstance, ridiculous as it may appear, is however of some importance, since our author here positively affirms that it was the origin of the ceremony of circumcision; for as the practice on woman had for its object the abatement of carnal desire, so in man it was adopted for the purposes of cleanliness; and Sarah having thus made an experiment upon young Hajar, for the purpose already described, God himself is said to have enjoined it as an obligation, both on Sarah and her husband, to submit to the same operation respectively: and the obligation became thenceforward imperative upon the whole human race, without exception.

Whatever might have been its advantages in other respects, the circumstance availed, however, but little to abate the jealousy of Sarah; and she therefore finally importuned her husband, since she could no longer tolerate the sight of them, to remove both Hajar and her infant babe to some spot at a distance from her abode; lest, as she represented, she might be impelled to the commission of some fatal act of vengeance, by which she might incur, beyond forgiveness, the displeasure of heaven. Placing the child and its mother upon an ass, together with a small portion of bread, and a skin of water, and accompanied by a few of his shepherds, Abraham accordingly took the road towards the desert, without yet having determined whither to convey his hapless charge. While still hesitating as to the course which he should pursue, the angel Gabriel appeared to him, and exhorted him to consign the child and its mother to the providence of God, and to return with a quiet conscience to his abode with Sarah. Then directing his steps into the territory of Hejauz, Abraham came to the spot destined at a subsequent period to become the site of the town of Mekkah; where, had he been disposed to augur favourably of the destiny of the child whom he was about to abandon, his hopes would have derived but little encouragement, on contemplating the universal sterility which overspread the hills and intervening vallies; not a blade of vegetation, not a living being, not a drop of water, not a morsel of food, to be found in any direction, but all around exhibiting one frightful scene of arid and savage desolation. At such a prospect, the righteous Patriarch could not forbear demanding of himself on what possible

possible consideration he could be justified in consigning a helpless female and her still more helpless infant, to the horrors of such an appalling solitude! Nevertheless, disposing himself to submit, without a murmur, to the inscrutable will of his Creator, and consoled by the assurance that God himself would take them under his immediate protection, Abraham proceeded to dismount the mother and child from the ass on which they had been conveyed; and setting them down on the spot since occupied by the sanctuary of the Kaaubah and the well Zemzem, placed the child, now just two years of age, in the arms of its mother. He then laid before them all that remained of the bread and water, and was about to leave them to their fate, when suddenly starting upon her feet, and seizing him by the skirt of his robe, the wretched Hajar conjured him, as he regarded the just judgment of an offended God, to beware of abandoning a defenceless woman and her innocent offspring to the unknown perils of such a fearful scene, demanding, at the same time, who it was that could have persuaded him to an act of such unprovoked and barbarous cruelty. Abraham contrived however to silence her clamours by the reply, that in what he was doing he was governed by the express authority of the Almighty, who would assuredly receive both herself and her hapless infant into his immediate and most gracious protection: which having said, and offering up his prayers for her preservation, he finally tore himself away, leaving the affrighted Hajar to contend with the uncertainty of her destiny with no other hope but in the providence of God.

In these circumstances, Hajar and her infant remained on the spot until their scanty supply of bread and water was entirely consumed; when urged by the cravings of hunger and thirst, the hapless mother hastened to the top of the neighbouring mount Safah, in the hope of discovering among the ravines a spring, or some collection of water for immediate relief; but having wistfully sought around her in every direction, in vain, she descended thence, and proceeded to the top of the opposite hill of Merwah, where her search proved equally unavailing. Again, she ascended to the summit of mount Safah, resuming her search without success, and this she repeated seven times successively, returning as often between Safah and Merwah; which will sufficiently account for that part

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of the ceremony, practiced in commemoration of the fact, during the annual procession of the pilgrims near Mekkah in the month of Zilhudje. In the mean time, equally impelled by the agonies of thirst, and impatience at the absence of its mother, the child continued to cry most bitterly, and as children in similar circumstances are frequently observed to do, violently beating its heels against the earth; when, extraordinary to relate, a transparent gush of water bubbled at its feet, and shortly overflowed the surrounding spot. This was the fountain which subsequently received the appellation of Zemzem. Attracted by the cries of her child, Hajar was now returning in despair, having discovered neither water nor a human being to direct her in her research; when, on rejoining the child, to her unspeakable satisfaction, she descried the refreshing element, which already streaming along the earth, her first impulse was to gather up the dust in order to confine, and prevent it from running to waste. For this reason it settled at once round the head of the spring; otherwise, as mentioned with regret, at a period long subsequent, by the prophet of the Arabs, the fountain Zemzem would have furnished a noble stream, flowing, to the infinite advantage and delight of the inhabitants, through the very centre of Mekkah.

In a few days, when the water had accumulated to a considerable depth about the fountain-head, the fowls of the air began to be attracted to the spot from every side; and this circumstance did not escape the observation of a party of the Arab tribe of Jorhem or Jorham; who were also exploring the hills for water, on the failure of their own scanty well at the distance of a day's journey from Mekkah. For perceiving that the birds universally directed their flight towards, and hovered round this particular spot, the natural conclusion was, that they were drawn together by some appearance of humidity, and most probably that there was a spring in the neighbourhood. Accordingly, when they reached the place, the Jorhamites found, beyond their warmest expectations, an abundant supply of what they came in search of, and Hajar and her babe seated near the newly discovered spring. Addressing themselves to the woman, they briefly demanded who it was that could have led her to this secluded solitude; but, more particularly, to whom she was indebted for the discovery

of

of that best boon of heaven's beneficence, the bounteous spring which bubbled at her feet. In both instances, she referred them to the providence of that ineffable Being, who had not abandoned her in the hour of despair and affliction. They proceeded to observe, that to a weak and timid creature like herself, an abode in such a solitary scene must, nevertheless, have proved extremely irksome and appalling; then describing whence they came, and that on the failure of the well which supported the establishment of their tribe, at the distance of about a day's journey, they had been engaged in exploring the wilderness for the means of relief, when providence directed them to the spot where they now found her. In conclusion, they proposed, with her consent, to remain where they were, in order by their presence to contribute at once to dispel the irksomeness of solitude, and to aid her in the task of bringing up her child. To all this, Hajar very readily acceded; and the Jorhamites accordingly removing to the spot, there remained with her, while her son Issmâeil was advancing in years and strength, towards maturity and manhood.

In these circumstances, three years had been suffered to elapse, when information was conveyed to Abraham, through the angel Gabriel, that God Almighty had provided for the abode of Issmâeil, and that a considerable population had already collected round the spring so miraculously produced for his preservation. This intelligence awakened in the breast of Abraham an inclination to visit the child, and he requested the consent of Sarah that he might proceed to Mekkah for that purpose. The consent of Sarah was, however, not obtained without some difficulty, and not without the express stipulation that he should neither pass the night, nor take any sort of repose at Mekkah; a stipulation which she bound her husband to observe by the most solemn oath. From Abraham's abode in Palestine to the residence of Issmâeil in the territory of Hejauz, was a distance of five days' journey, and as the obligation of his oath restrained him, it seems, from the absence of a single night, recourse must be had to the intervention of heaven for the means of conveyance; and that supernatural creature the Borauk, the same that at a subsequent period, in one night, conveyed Mahommed from Mekkah to Jerusalem, was now selected

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selected to perform a similar service for the friend of God. Mounting his supernatural charger in the morning, accordingly, Abraham reached Mekkah by noon; and having seen both the child and its mother, returned without having at all dismounted, to the presence of Sarah, by the evening of the same day—thus dispatching in one day a journey, which in the ordinary manner, is not to be accomplished in ten days. The visit was occasionally repeated in the same way, while Issmâeil was advancing towards his fifth year; at which crisis, God Almighty had executed his fearful judgment on the cities of Lot. And it was on his return from witnessing the consummation of divine vengeance on this occasion, that the angel Gabriel passed by the abode of Abraham, and announced to him the birth of a son, by Sarah his wife, and that he should call his name Isaac. This circumstance is described sufficiently at large in its place by our author; but it would be scarcely necessary to introduce the digression in these pages.

When, however, Issmâeil had completed his fifth, or had entered into the sixth year of his age, Sarah brought forth her son Isaac; and when Isaac was in his tenth, and Issmâeil in the fifteenth year of his age, Hajar died, and was buried by her son at Mekkah. Not long afterwards, Issmâeil evincing an inclination to remove from the abode of his early years near the well, the chiefs of the tribe of Jorham expressed an apprehension that were he to withdraw himself the well might be dried up; and as the ardent passions of youth are ever most powerfully influenced by the fascinations of woman, the leading chief immediately proposed to marry him to his daughter. To this Issmâeil acceded with great readiness, and becoming thus closely and permanently allied with the tribe, he continued among them without further disquiet; his pursuits and those of his associates being principally directed to the objects of the chase, among the hills and vallies of the surrounding territory.

In the course of the year, Abraham coming as usual on his occasional visit, at a moment when Issmâeil happened to be absent on his favourite occupation, his father called at the entrance of his dwelling, and his youthful bride, without either knowing or being known to the venerable stranger, hastened to reply to his inquiries. In the course of these she apprized

apprized him that she had recently become the wife of Issmâeil on the death of his mother; and the Patriarch, as a test of her hospitality, demanded if she were disposed to receive him as her guest, and whether she could furnish him with any refreshment. This, not knowing the character and claims of the venerable stranger, and forgetful of the duties of her birth, as the daughter of an illustrious Chief, she denied, thus churlishly withholding from the traveller the ordinary rights of hospitality, neither inviting him to dismount nor even addressing him in terms of common courtesy. Abraham determined to leave with her what might sufficiently indicate his entire disapprobation; and he accordingly charged her to tell her husband when he came home, that "the threshold which he had "chosen for the entrance of his dwelling did not befit him, and that it "behoved him to reject and exchange it for another;" having said which he returned to his abode in Palestine. To Issmâeil, when he returned from hunting, his wife related all that had passed between her and the stranger, not omitting the singular charge which he left her at parting, of which she did not in the smallest degree comprehend the drift. Her husband then informed her that the person with whom she had held this conference, was no other than his father Abraham; and that the threshold to which he adverted implied herself, whom he was thus significantly instructed to put away from him. In this she quietly acquiesced, mildly submitting to the stronger judgment of her husband, and she was accordingly dismissed without further ceremony; Issmâeil selecting another wife from among the Jorhamites, although himself devoted to the worship of the true God, and they were still absorbed in the grossest and most absurd idolatry.

At the expiration of another twelvemonth, Abraham repaired again on his periodical visit to inquire after the welfare of Issmâeil, who was again, as on the former occasion, absent from home. To the newly affianced bride Abraham proposed a string of questions similar to what hath been already repeated; but the reception of the venerable Patriarch, as might have been expected, was extremely different from what he experienced the preceding year. For on declining to dismount on her invitation, and soliciting some refreshment after the fatigues of his journey, the present

spouse

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spouse of Issmâeil, with an obliging alacrity very different from the squeamish reserve of the former dame, flew into the dwelling, and brought to set before Abraham some excellent sodden flesh, with milk and dates, of which she urged him with many pressing solicitations to partake, at the same time making repeated apologies for the homeliness of their fare; which she ascribed to their abode in the wilderness, and which furnishing neither wheat nor grain of any sort, their subsistence was necessarily confined to milk and flesh, the produce of their flocks. The venerable Patriarch could do no less than supplicate heaven that these sources of subsistence might continue a never failing blessing to them; and hence also, at a distant age, it became a subject of regret with the prophet of the Arabs, that the favoured wife of Issmâeil had not on this occasion procured a quantity of wheat or barley, were it ever so small, to lay before Abraham: since, as he alleged, the prayer of the Patriarch would have doubtless secured for the inhabitants of Hejauz, that competent abundance of these valuable productions of the soil, which would have rendered them for ever independent on foreign supply.

The wife of Issmâeil, however, continuing her obliging attentions to her venerable guest, who, after all, it is observed, resisted every importunity whether to eat, or to dismount, now intreated that at least he would permit her to wash off the sand and dust, with which his head and face had been disfigured through the effects of the journey. Before the entrance of Issmâeil's habitation there stood a large stone, on which Abraham on this occasion had planted his right foot, without taking his left from the stirrup; and in this position, without entirely dismounting, he sat while his daughter-in-law was employed in washing off the dust from his head and beard. The operation at an end, Abraham replaced his foot in the stirrup for departure, leaving the impression of his foot, which remained ever afterwards, on this stone; the same that continues to this day on the spot called the Mokaum, or resting place of Ibrauhim, in the precincts of the temple of Mekkah. Before he quitted her, however, Abraham desired the wife of Issmâeil to tell her husband that he entirely approved of the threshold which he had now chosen for the entrance of his habitation, and that he was not to remove or exchange it for another; and

and thus saying, he took his departure, and returned as usual to the presence of Sarah. Accordingly, when he came home, the wife recounted to her husband all that had passed between her and the stranger; and Issmâeil, in terms of satisfaction, proceeded to congratulate her on the result of the interview, because his allusions to the threshold referred immediately to herself; implying, what we were little prepared to expect from an oriental, and particularly from a true believer, that the only entrance to the dwelling of the husband should be over the body of his wife. Be this as it may, Issmâeil now attached himself exclusively, and for life, to this his second choice (the daughter of Ul Modaud, the Jorhamite), and became by her the parent of a very numerous offspring.

We have already seen that, previous to the birth of Isaac, Abraham had bound himself by a solemn vow, that if a son were but bestowed upon him, he should be offered up a sacrifice to the most high. Accordingly, when Issmâeil and Isaac had become, the former ten, the latter five years old, God remembered the vow, and, in a dream, revealed to Abraham that it behoved him to acquit himself of this awful, but voluntary pledge. Now, although Mahommed Eben Jerreir has omitted to notice the circumstance, observes the continuator of the original history, there is enveloped in this fact a mystery of paramount importance, because it has distinctly exemplified the division, into separate classes, of the messengers of divine revelation to man; the first being that to which the ordinances of God have been conveyed by the angel Gabriel face to face, and designated Peyghamber-e-mûrrussul—*messenger depute*. Such was the Prophet of Arabia; such Moses, and Jesus, and Abraham, and Noah. To the second class are assigned those to whom the Archangel never actually appeared, but to whom the designs of Omnipotence were communicated through the intervention of dreams. Such were denominated Anbia, or Ambia, the plural of Nebby, simply a Prophet, betwixt whom and the former class there was this material difference: the Peyghamber-e-mûrrussul expressly received from heaven that Seheff, table, or code of laws, which he was authorized to establish on earth; while the Nebby was merely a preacher of the tenets promulgated by the Peyghambers of former times, by whose precepts they professed to be strictly

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strictly governed. On the present occasion, however, although Abraham belonged to the more exalted class, and the communications of the Most High had been frequently conveyed to him through the great Archangel face to face, it was thought sufficient to announce to him the expediency of fulfilling his vow of sacrifice through the secondary medium of a dream. From this fact we are further to learn two things: first, that the class of messengers depute, or Peyghamber-e-mûrrussul, was qualified to receive the divine communications, by either of the courses which we have described indifferently, whereas the Nebby was limited to the method by dream, and to an additional one, not hitherto noticed, a voice from heaven.

Without, however, accompanying the continuator any further in his digression, the object of which appears to have been to establish that his particular Prophet, the Prophet of the Arabs, as a Peyghamber-e-mûrrussul, had his communications with heaven by either of the modes to which he alludes indifferently (instancing the affair of Hodeibiah, when, relating to the sacrifice on the tenth of Zilhudje, the Prophet received his instructions in that particular through the medium of a dream*), we shall resume the history of Abraham; of whose communications with God none who have studied the Mosaic dispensation will be disposed to entertain a doubt.

It being universally admitted that it was through the intervention of a dream that the venerable Patriarch was admonished to the sacrifice of his son, the only dispute among historians on this subject appears to be, on which of his two sons this memorable example of zeal was exhibited. The

* During the halt at Hodeibiah, when his companions exhibited no small dissatisfaction at being prevented from entering Mekkah by the Koraish, Mahommed assured them that he had already been permitted to enter that place the preceding night, *in a dream*; in the course of which he had regularly discharged every duty prescribed during the performance of the pilgrimage; with which information, to the infinite amusement of the sceptical hypocrites who derided their credulity, they expressed themselves perfectly satisfied. The dream, said Mahommed, which the just man sees, or which a just man sees for him, is one of the forty points, or characteristics, of the prophetic function. Thus, moreover, it was that the conquest of Mekkah was revealed in a dream, not through any actual communication with the angel of dispensation;

The Persians, on the one hand, who consider themselves among the descendants of Isaac, claim this distinction for that Patriarch alone, while the Arabians contend for the deserted Issmâeil; in which they are supported by the testimony of Mahommed, when he affirmed his descent from the two victims of sacrifice, namely, Issmâeil, and his father Abdallah. For, on failure of the water of Zemzem, Abdallah the father of Mahommed had been devoted by Abdulmûtullub to die upon the altar, on the recovery of that celebrated spring; although on the expostulation of the Benne Zoherah, in imitation of what happened with respect to Issmâeil, a ram was substituted for Abdallah: but this being rejected as insufficient, an hundred camels became the final commutation for the blood of Abdallah—according to the tradition, which is here recited at large, although we conceive the digression inexpedient, further than to observe that ever afterwards the fine for homicide was fixed at an hundred camels. It may nevertheless appear extraordinary that the Koran should have expressly supported both opinions; in one passage attesting that Abraham's vow must have necessarily referred to the son, on whose promised birth he had been congratulated by the angel, and this was unquestionably Isaac; while in another passage it distinctly states that God himself spoke as follows, on the subject of Abraham's perfect faith: "Resigning himself entirely to the will of his God, he made up his mind "to the actual sacrifice of his son; but I myself sent him a victim; a "great ram, which he was directed to slay as the substitute for Issmâeil." Thus God approved of the nature of the substitute, applauded his faith and devotion, and pronounced him the most righteous of mankind.

dispensation; and thus also it was that the formula of the call to prayer, the *Baunk-e-Nomauz*, as expressed in the words *Allah-hû-akbar*, &c. was revealed in a dream to Abdullah-ben-Zeid, the Ansaur. There exists, at the same time, this further difference between an actual communication through the Archangel, and the revelation by dream,—that the former was employed to announce some *positive precept*,—the latter merely to apprize of something to happen, or to convey some cautionary intimation. Thus, in the instance of Abraham, it was vouchsafed in pure benevolence to that righteous patriarch, in order to remind him of the expediency of redeeming the solemn pledge voluntarily given on his part, and from the discharge of which, from his exemplary piety, it was perfectly foreseen that he would derive the noblest gratification from this unparalleled proof of his entire devotion to the will of God.

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It is moreover affirmed, in support of the latter opinion, that when Abraham had actually conveyed his son to the spot, where, in discharge of his vow, it was intended to sacrifice him, God Almighty declared himself perfectly satisfied with the proof thus given of unexampled devotion; and, then only, announced to the faithful patriarch the birth of Isaac by his wife Sarah, with the further felicitation that the same Isaac would also become the father of a prophet in his son Jacob; and on this circumstance the Arabs have framed the following argument. Had God Almighty announced to Abraham that Isaac should have a son, and that son a prophet, and at the same time commanded the venerable patriarch to put Isaac to death even before Jacob was yet in existence, it would at once have cancelled the obligation of Abraham's vow, and rendered the promise with respect to Jacob a nullity; which would, indeed, have implied a fallaciousness in the declarations of infinite wisdom that would have been blasphemy in man to conceive. Hence the author deduces his conclusion that Issmâeil was the victim actually intended; and that the promise of the birth of Isaac in the old age of Sarah, was in remuneration of this proof of unexampled devotion on the part of Abraham, who, it is further stated, had already determined on fulfilling the obligation of his vow, without the intervention of any dream.

With this design in contemplation then, the narrative proceeds to state, Abraham directed the mother to send her child, now that he was well grown up, to attend him in some of his usual labours; and he desired the boy to bring with him to the top of the mountain hard by, a strong cord, in order to bind some fire-wood which he said he was then going to collect. Taking with him a large knife, recently sharpened for his purpose, Abraham proceeded accordingly on his way to the mountain, followed by the boy who had supplied himself with the cord as he had been directed to do. At the same time etherial sounds were heard in applause of that boundless zeal which did not hesitate to sacrifice an only child, and scarcely to be surpassed by that which the righteous patriarch exhibited, from the same pure faith and devotion, when on a former occasion he braved the horrors of Nimrod's burning pile. While he ascended the acclivity, the mountain trembled with apparent awe under the footsteps of

of Abraham; and Issmâeil demanding to know what might be the occasion of it, his father replied, that the power of the Almighty was unlimited in its performance, and that with him all things were possible.

Mortified and enraged at the transcendant proof of faith and zeal about to be exhibited for the instruction of mankind, Eblis, or Satan, presented himself, in the disguise of a decrepid old man, either to Sarah or to Hajar, at all events to the mother of the destined victim, and inquired if she knew whither it was that Abraham was conveying the child; and when she answered that he had taken him to assist in collecting fire-wood, he informed her that she had been deceived by her husband: for that he had taken with him also the fatal knife, which was to be buried in the throat of her innocent and unoffending child. To this she replied by affirming, that he who could accuse the prophet of God of the design of being the murderer of his own child, could be no other than the eternal enemy of the human race. "It is, nevertheless, true," added Satan, "though he represents that it is done by command of his God." Hajar, however, finally repulsed the deceiver by declaring that, be the fact as it might be, she would be found not less determined, in obedience to the will of God, than her lord.

Being thus foiled in his attempt upon the mother, Satan resolved to try his next experiment upon the youth, whom, from the tenderness of his years he expected to find less prepared against the arts of seduction. To him, therefore, as he followed in the steps of his venerable parent, he now addressed himself, apprizing him at once that his father was about to put him to death. Like his mother, Issmâeil exclaimed with horror, "surely "thou art Eblis, for by none other can it be conceived that the prophet "of the Most High should be capable of the murder of his own offspring!" "It is, however, true," replied Satan, "and he states, moreover, that it "is done at the express command of his God." "Should it even be as "thou hast spoken," rejoined Issmâeil, "I trust I shall be found equally "disposed with my father, to yield obedience to the will of my "Creator."

Thus again frustrated in his malignant design, Satan finally directed his discourse to the faithful patriarch himself, whom he accosted in the following

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following terms. "Righteous Abraham," said he, "art thou seriously "leading this unoffending youth to slaughter? be not deceived, the dream "which has impelled thee to the contemplation of such a deed, must have "had its origin with the author of mischief. Beware of the guilt of such "an atrocious offence against the laws of God!" Abraham, who had found no difficulty in detecting the fiend through his disguise, instantly expressed himself, with equal firmness and contempt, as follows. "De-"part from me thou enemy of the true God; neither for a moment expect "that at any vile suggestion of thine I should be induced to violate my "faith towards my divine Creator." On this the devil desisted from his attempts, and the faithful patriarch was permitted to proceed in his design without further interference.

Abraham had now gained the summit of the mountain, where seating himself on the earth he placed the lad before him. Then drawing from his sleeve the fatal knife, and pressing the youth's head to his bosom, he wept aloud. Having demanded the cause of this sudden burst of grief, Issmâeil innocently inquired what might be the design of the knife which he so portentously held in his hand. Abraham replied by announcing that he had had a fearful dream, in which it had been represented to him that he was required to put his only child to death; after which he asked the devoted youth what he thought of such a circumstance. Issmâeil told him, in answer, to do as he had been commanded to do. "Alas, my "child," rejoined Abraham, "how wilt thou be able to support thyself "under the dreadful stroke of the knife!" "Father," said Issmâeil, "if it be the will of God, thou shalt find me as patient under the trial, "as the most enduring." Then melting into tears, he added, "hadst "thou but apprized me of thy design before I quitted the dwelling of "my mother, in order that I might have taken a last leave of her and of "my sorrowing friends, it would, at this bitter moment, have been some "consolation to me." Again Abraham pressed him to his bosom, weeping with increased emotion, while earth, and skies, and the host of heaven united in sharing with him in his grief—not, observes the continuator of the chronicle, that the faithful patriarch felt any repugnance in fulfilling the commands of his Maker, or the obligation of his vow; but that the

tears

tears which flowed from his eyes had their source in the sympathies of nature, and in the ordinary sensations of human piety.

Observing how powerfully these feelings were operating upon his father, Issmâeil now called upon him to consummate the bloody sacrifice. "Arise, my father," said he, "and fulfil the commands of my Creator, "lest both thou and I be equally involved in the guilt of disobedience." "How then is it to be accomplished, my child?" demanded Abraham. "Take the cord," replied Issmâeil, "and firmly bind my arms and legs, "lest, when I feel the edge of the knife, nature make an effort, and my "blood besprinkle thy robe; by which the immolation of her child might "be disclosed to my mother." Abraham arose accordingly, and binding the lad hand and foot, thus placed him on the earth with his face upwards; after which, resigning himself heart and soul to the consummation of the dreadful act, he applied the fatal steel to the throat of the child. But, the tears still streaming down his cheeks, and his hands trembling with mental agony, the boy, who with eyes closed was recommending himself to the mercy of God, perceived his perturbation; and once more opening his eyes suggested to his father to turn him with his face to the earth, for that so long as his features were in view, he could never command sufficient steadiness to complete this awful sacrifice. This emulation of zeal and fortitude, in both father and son, equally excited the applause and astonishment of the angels of heaven, who witnessed the unparalleled example.

Abraham, as he had been requested to do, now placed the devoted youth with his face downwards, and applied the knife to the back of the neck, pressing it with all his strength; when, to his no small surprise, he perceived that the edge of the knife was turned upwards: and the lad, of course discovering no sensible effect from the operation, once more addressed his father, observing, that doubtless he must have omitted in the first instance to give the instrument a proper edge, or it could not possibly have failed in effecting his purpose; and he again implored that he would without further delay put a period to his sufferings. Again the venerable patriarch applied the sacrificial knife to the neck of his child, and at the same instant the angel Gabriel stood by his side, holding by the

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the ear a white ram of extraordinary magnitude, with black legs and eyes, and horns of unusual dimensions. Once more, notwithstanding, Abraham with his utmost strength pressed the tempered steel to the neck of Issmâeil, without producing the slightest effect, the edge of the knife this time miraculously yielding in the attempt, as if it were of some softer material, which gives, on meeting with a hard substance. Starting up in astonishment, Issmâeil now demanded what it was that could possibly prevent the knife from cutting on this occasion. To this Abraham replied, that God Almighty had apparently blended with the circumstance some awful mystery, with which it was not at present permitted to them to be acquainted. "All I can say," added he, "is, that the edge of "the knife has been bent quite double, in a manner for which I am to- "tally at a loss to account."—"Oh, my father!" said Issmâeil, "so "violent is the tremor that has seized thine hand, that I fear some un- "toward interruption to the discharge of the duty which thou hast been "ordained to fulfil; haste thee then to adjust and restore the edge of the "knife, that there may remain no further obstacle to the execution of "thy design." Accordingly, restoring the edge of his knife, Abraham, for the last time, placed it across the neck of the innocent youth; but just at the moment he was proceeding to inflict the fatal stroke, a voice from heaven addressed him in the following words: "Abraham! the admo- "nitions of thy dream have been complied with, and faithfully hast thou "acquitted thyself of the obligation of thy vow." A tremor of reverential awe seized the righteous Patriarch at these words, and the knife dropped from his hand, the Archangel at the same instant proclaiming aloud, "Allah-hû-akkobar, Allah-hû-akkobar:" God he is greatest! God he is greatest! Abraham now raised his head and beheld Gabriel approach, leading the ram by the ear; from which he became apprized that God himself had sent him a victim for sacrifice. On this, Abraham also exclaimed aloud, "La-illauh-il-ullah," and "Allah-hû-akkbar:" There is no God but God, and God is most mighty, or greatest! After which, desiring his son to lift up his eyes, he announced to him that the eternal had sent a victim to be sacrificed in his stead. Issmâeil then arose and perceived the angel holding a ram by the ear; on which, he likewise exclaimed

exclaimed aloud, "Allah Akbar;" adding further, "Willah-ul-humd: To God be praise!" And here the author demands our attention to the circumstance, that the three pious ejaculations thus made use of by the angel of revelation, the righteous Patriarch, and his child, became in the course of time, an indispensable formula with every one engaged in the slaughter of animals; and it is further alleged, that to all who shall faithfully employ on such occasions the same form of words, will, on the great day of final judgment, be infallibly ensured the intercession with the Eternal, of the three abovenamed righteous beings.

It was then announced to Abraham, by a further communication from above, that whatever at this moment he chose to ask of God would be granted to him. Turning to his son, Abraham desired him to offer up a petition in his behalf. Accordingly, raising his eyes towards heaven, the youth prayed in the following terms: "Lord! whatever true believer "may approach thy presence, if he be otherwise unimpeachable in the "constancy of his faith, let him find forgiveness in thy sight, although he "be covered from the crown of the head to the sole of his foot with the "multitude of his sins." The angel Gabriel now delivered the ram for sacrifice to Abraham; but Abraham placing the ram in the hands of Issmâeil, the animal made a sudden spring and escaped from the grasp of the child.* Descending one hill, and rapidly crossing the intervening valley, the ram pursued its course towards the opposite hill mount Meina, in the direction of the place appointed at this day for the sacrifice of the pilgrims [on the 10th of Zilhudje]; it being pre-ordained of God that this ceremony should be performed on the same mount Meina. Pursued by the child, the ram made a stand on the spot where, on the first day of the procession of the pilgrims, the stones are thrown; for here Abraham took up seven stones, which he threw [at the ram]. The ram now ran further off, but stood fast again on the spot where the stone-throwing takes place during the procession of the second day. For here also Abraham

* If Issmâeil was now fifteen, he could no longer be properly called a *koudek*, or child; which would more strictly apply to Isaac, who was confessedly not more than five years of age.—T.

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Abraham took up seven other stones, which, as before, he threw at the ram. The animal making no further attempt to escape, was now seized by the Patriarch, and finally slain on the spot which to this day continues to be made use of as the place of sacrifice by the concourse of pilgrims, on their visitation to Mekkah.

The circumstance of this sacrifice of a ram or sheep, on the part of righteous Abraham, became, indeed, an example for perpetual imitation with the advocates of the true faith; God himself having pronounced that which he had ordained for Abraham, a sacrifice of transcendant merit, and that it should remain an institution for practice to the day of final judgment, and the end of time. Furthermore, in pronouncing that he had given a proof of exalted virtue beyond example in the history of mankind, by the manner in which he had acquitted himself in the severe trial of faith to which he had been exposed, the Eternal had bestowed upon Abraham his everlasting commendation, never to be recalled. That in faithful discharge of his vow, he had, so far as the intention was concerned, freely devoted his child to the will of his Creator, although, in mercy, the same beneficent Creator had sent him a substitute for actual sacrifice, which had been graciously accepted. This substitute was the ram. And here we shall finally notice, that among orientals there exists a variety of opinions on the subject of this mysterious ram; many considering, and this is most consonant with the statements of Mosaic history, that it was a ram which the angel at that moment caught upon the hill, and by immediate command of God presented to Abraham. Others, and not a few, assert that it was the identical animal which had been offered on the altar by righteous Abel, and being accepted of by the Eternal, had been taken up into heaven, and there sent to feed among the pastures of never-ending bliss, until the period of Abraham's intended sacrifice; when the benevolent archangel received the mandate of Omnipotence to convey it to the presence of the faithful Patriarch, in order to be employed as the substitute for his beloved child.

It has been already observed, that, according to the traditionary history of the orientals, the sacred structure called the Beyt-ul-maamour, or house of visitation prepared for Adam by his Creator, was taken up to heaven

just

just before the deluge; and the site had remained concealed under a heap of red earth to the period of which we are now to speak, when God Almighty vouchsafed to bestow upon his servant Abraham the glory of rebuilding his temple upon earth.

Such being the will of Omnipotence, God thus spoke to Abraham: "Be thou at Mekkah, and with thy son Issmâeil hasten to lay the foun-"dations of the sacred edifice." Issmâeil had now long since attained to manhood; had married, and become the father of several children; and had fixed his abode at Mekkah. On his arrival on this occasion, the venerable Patriarch found his son seated at the foot of a hill, trimming some arrows for his usual recreation of the chase; and to him he announced, without delay, the object of his visit, telling him that he had been commanded to build the temple of God, and for that purpose he now required his assistance. Issmâeil evinced the most cheerful compliance; and they were accordingly addressing themselves to the work, when it occurred to Abrahim that he was yet ignorant of the spot on which the former sacred structure stood, and equally so of its form and the extent of its foundations. God Almighty therefore caused a strong wind to blow, which entirely swept away the earth which covered the site of the more ancient temple; and the ground plan became thus distinctly disclosed to the pious Patriarch, who then proceeded without further obstacle to lay the foundation of the temple. Others describe that the angel Gabriel in person was employed to indicate to Abraham the site and dimensions of the former temple.

The preliminary difficulties thus removed, Abraham and Issmâeil were enabled to prosecute their pious design with steadiness; the foundation of the structure being built, to the depth of between five and six feet below the surface of the earth, with stone brought from the adjoining hills and delivered to his father by Issmâeil, and the materials being wrought into the structure by the hands of Abraham himself. When the walls of the building had been carried to an elevation beyond the reach of Abraham, a large stone, or fragment of the rock, was placed under his feet; and thus he contrived to carry on the work to its completion. As he occasionally rested his whole weight on this rock on one foot, during his

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exertions to reach the top of the wall, the impression remained ever afterwards; and it is the belief of the multitude that the stone at this day called the Mokaum-e-Ibranhim, the resting place of Abraham, is that on which he planted his foot on the occasion; not, as formerly stated, the one on which he rested his foot while conversing with his daughter-in-law, the wife of Issmâeil.

The building being, however, at length completed, Abraham is described to have addressed himself to his Creator in nearly the following terms:— "Almighty Lord, the beneficent preserver of all things in heaven and on "earth, vouchsafe to accept of this humble monument of our labours, erected "in pure devotion to the glory of thy holy name; and do thou also provide "that, among our posterity there may never be wanting some faithful "individuals, equally zealous for thy glory, and equally disposed to the "performance of every thing required of them, in the same purity of "devotion. Teach us, moreover, to acquit ourselves justly in every par-"ticular of the sacred ceremonial connected with this temple, so that "nothing shall be omitted in the performance. To thy servants, further "grant sincere and perfect repentance, for thou alone art he that giveth "true repentance. Thou alone givest ear to the sorrowing voice of the "repentant sinner; and thou alone bestowest pardon for our sins. Finally, "do thou, Lord, choose among the descendants of thy servant a prophet, "who shall faithfully disclose to his countrymen the revelations of thy "divine will; who shall teach them the sacred truths inscribed on the pages "of thy law; the principles of wisdom; and effectually purify them from "the guilt of their misdeeds."

In this place it is affirmed, that Mahommed actually declared to his followers, that he was himself the prophet indicated in the prayer of his pious progenitor; and God himself is expressly stated to have attested the fact in the Korân, through the mouth of the same Mahommed, in the following words: "I have had compassion upon the faithful, and more "especially on the people of Mekkah: to them therefore I have sent my "prophet, chosen from among themselves, to preach to them the sacred "doctrines of the Korân; to instruct them in the maxims of wisdom; "and to purify them from all unrighteousness."

Having

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Having introduced this remark, which may be sufficiently accounted for in the prejudices of birth and education, the author proceeds to relate that the angel Gabriel was now employed to instruct Abraham in the rules essential to the due observance of the vow of abstinence, the forms incident to the adoption of the habit of the pilgrimage. (eheraum), and to the procession for compassing the sanctuary of the Kaaubah; also in those forms destined to regulate the future processions to mounts Arafaut and Meina; the casting of the stones; and finally, in the concluding act of sacrifice of the tenth of Zilhudje. The Archangel further instructed Abraham in the method by which he was to be governed, in putting off the habit of the pilgrims. In the course of the same year, the venerable Patriarch furnished, by his own example, a distinct precedent of the manner in which these observances were to be put in practice; and when he had thus punctually discharged himself of these several duties, he committed the newly erected sanctuary to the care of Issmâeil, in nearly the following words: "This shall be to thee and to thy children, "O my son, an unalienable possession, to the day of resurrection." Then ascending to the top of the hill adjoining, he looked alternately and wistfully, first towards Syria, then towards Mekkah, and the melancholy solitudes by which it was environed, scarred in every direction with frightful rocks, destitute alike of water and vegetation, and remote from the abode of civilized man; and he raised his voice to heaven in the following supplication:

"Almighty Lord, the preserver of all things! vouchsafe in thy good-"ness to take this land of Mekkah under thy peculiar protection, and "grant to its inhabitants, although entirely excluded from the growth of "their ungenial soil, to subsist on the choicest fruits of the earth; and "may these be found among those who believe in thee to the great and "final day of judgment." The Lord God is said to have then spoken to Abraham in substance as follows: "Even to the unbelieving among "thy posterity of the inhabitants of Mekkah, at thy request, will I give "in this life their daily bread; although in the world to come, their lot "will be a hell of torment greater than the human mind can conceive." By this the Patriarch became also instructed, that even among his own posterity,

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posterity, in Mekkah itself, there should exist a portion of infidelity. He therefore supplicated most devoutly that both himself and his descendants might be preserved from the pollutions of image worship. "For," continued he, "how numerous are the examples of those who have been led "astray by idols! Yet those alone are indeed and truth my children, and "abide with me in this world, who yield obedience to my instructions. "Nevertheless should there be of my race such as prove disobedient, "and forsake the ways of their father, thou, Lord, art boundless in "mercy and ever ready to pardon the rebellious sinner. Vouchsafe, "Lord, at the same time, to remember, that I have placed thy servant "Issmâeil and his children in this uncultured and barren wilderness, for "the ministry of this temple, and for the sole worship of thy Holy Name. "Do thou, therefore, so dispose the hearts of mankind in their favour, "that the merchants of the whole earth shall bring to Mekkah, for their "enjoyment, the productions of the soil and the fruits of every climate "under heaven, in such perfection and abundance as to surpass every "thing of the kind where most indigenous. And thus shall the praises "of thy name resound, not only through Yemen and Egypt, but to the "remotest limits of the earth."

When Abraham had concluded his invocation, God further spoke to him to the following effect: "Purify this my house, to the intent that "mankind shall repair thither from all parts of the earth, as to their "common centre of devotion, and here offer up their vows to me. Let "thy voice announce to all nations the completion of the temple which "thou hast erected in my name, in order that it may be visited in pious "pilgrimage by countless multitudes, both on horseback and on foot, "from every region under heaven." The exhortations of the Archangel being also employed to urge him to lift up his voice to the nations, to summons them to visit the temple, Abraham desired to know to whom, among these cheerless and unfrequented mountains, he was to address himself. Gabriel reiterated his exhortations. "Cry aloud," said he, "and the Most High will cause thee to be heard; for he that hath "allotted to thee the glory of building this temple, hath likewise ordained "to thee the distinction of convoking the nations of the earth to meet

"around

"around it." Abraham then ascended an adjoining mountain, and from thence with a loud voice, proclaimed as follows: "All you of human "race, inhabitants of all lands, the Most High and Glorious God hath "here erected his temple to be the resort of pious pilgrimage to you and "yours; and it is in His name that I call upon you to hasten to the "sacred spot." As he alternately directed his voice to the four quarters of the globe, the Supreme Being, as had been indicated to him, caused the voice of Abraham to be conveyed to the remotest nations; and it is here recorded that of all those who omitted to answer to the summons, the descendants continue to be excluded from associating in the annual pilgrimage to this day. While, on the other hand, of such as had the happiness, or presence of mind, to pronounce the simple word "Lebeika!" "Anon! or what would you!" the posterity still enjoy, with all its advantages, the envied lot of presenting themselves before the sacred shrine at Mekkah, among the congregation of the faithful from every nation under heaven.

Having then consigned the temple and territory of Mekkah to the care of Issmâeil, Abraham returned into Syria, to the place which he had chosen for the abode of Sarah; repairing ever afterwards annually at the stated period, as long as he lived, to visit the sanctuary, and to witness the increasing prosperity and opulence of his son. And this he continued to do for many years.

The narrative proceeds to state that the death of Sarah took place when she had attained to the age of one hundred and thirty years; and it is here repeated that at the birth of Isaac she was not more than four score, although it is by others affirmed that she was ninety when that event took place, Abraham being her senior by ten years. We are further apprized that Sarah was the daughter of Haran, the uncle of Abraham, and that the latter had a brother of the name of Haman, who was the father of Lout, or Lot. On the other hand, it is contended by many that Sarah was not the daughter of Abraham's uncle, but of the Prince of Haran, whose name was Bouteily, descended however from Shem; and that Abraham became her husband at the period when, expelled from the city of Nemroud, he was proceeding into Syria, and passing through the territory

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ritory of this same Bouteily, or Bouteil, Prince of Haran. It may be observed as not improbable, that Sarah is in this place confounded with Rebekah, the wife of Isaac, whom we know to have been the daughter of Bethuel (perhaps *Bouteil*) the son of Nahor. It is moreover here alleged that the mother of Abraham, whose name was Touta, was also of royal descent, being the daughter of Taubinkoui, an independent prince in the territory of Babel; and it is added further that there was once in the territory of Irâk Arab, a river, or stream, larger than that of Bokhâra, which bore the name of the Neher-e-Koui: being indeed a canal excavated by the same Koui, or Kowi, from whom it took its name, and he was the grandfather of Abraham's mother.

On the death of Sarah, Abraham married, in the land of Kanaan, another wife, whose name was Tour (perhaps Keturah), the daughter of Yautem, by whom he had several sons; namely, Thabaun, Ramzaun (Zimran), Madein, and Soudeje (Shuah), having, with Isaac and Issmâeil, altogether eight sons.

The period at last drew nigh at which God Almighty thought fit to terminate on earth the measure of his bounties towards Abraham, the life of that venerable Patriarch now approaching to the closing scene; these bounties exhibiting otherwise, neither limit nor reserve, whether we regard the appendages of earthly grandeur, or the blessings of a pure religion. A beard whitened with age, seems, however, a circumstance for which this just and righteous man was at a loss to account; and he inquired of his bounteous Creator what it might signify. It was announced to him in answer, that this was the honourable badge of a benevolent and prudent life. "Gracious Lord," said Abraham, "do thou "multiply these honours upon my head." And, in effect, his Creator did surround him with all the lustre that could be derived from the advantages of a true religion, and the dignity of the prophetic character; selecting him for the object of his peculiar favour, and expressly distinguishing him by the exalted appellation of "Khaleilullah," the friend of God. But without accompanying our author in his description of the minute particulars of the several methods observed by Abraham to preserve his person from impurities, and in which he is closely imitated by every

every true believer to this day, or in the enumeration of the various moral excellencies which adorned the character of this righteous man, all exactly corresponding with those distinctive marks of genuine faith, especially delineated in the Sourah-beraut, the Sourah-ul-akhraub, the Sourah-ul-moumenein, and the Sourah-saul-e-sâeil, four chapters in the Korân so designated, we shall content ourselves with citing the conclusive testimony put into the mouth of the prophet of Arabia, as emanating from the inspiration of Omnipotence: "I give it to thee in revelation, "Oh, Mahommed, that thou conform thyself to the religion of Abra- "ham, that religion of surpassing purity."

This was the religion which the Almighty vouchsafed to prepare for righteous Abraham, and to send down from heaven on ten tables, as related on the testimony of Abû-zerr, the Ghofaurite. By this person it is stated, that having on some occasion or other demanded of Mahommed how many tables of his law the Supreme Being had transmitted to earth, the Prophet explained, in reply, that there were in all an hundred and four; of which ten were vouchsafed to Adam, fifty to Seth, thirty to Edris or Enoch, and ten to Abraham, making exactly one hundred. The remaining four were the Touraat, or Pentateuch delivered to Moses; the Zubbour, or Psalms to David; the Anjeil, Evangelium, or Gospel, to the Messiah, and the Ferkan, or Korân, as distinguishing truth from error, to himself. On inquiring into the nature of those things which were revealed in the tables of Abraham, the prophet further explained to the same Abû Zerr, that they exclusively related to premonitory instructions, and lessons of wisdom. Of the former is instanced the following passage: "I have bestowed upon thee, my servant, dominion and sovereign "power over thy fellow-creatures, and I have taught thee all things "necessary to the just exercise of that power. Nevertheless it behoves "thee to remember, that all this was not given to thee for the purposes of "oppression, but solely to enable thee to arrest the hand of the op- "pressor, and to protect the humble from the aggressions of lawless "violence. Beware, therefore, of suffering the cries of the injured to "reach my presence; for I shall not disregard the complaint of the op- "pressed, even though he be reckoned among unbelievers." And of the

 precepts

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precepts of wisdom to be found in the code of Abraham, the following are particularly selected for observation. He that would support the character of a wise man, will secure to himself the highest advantages by distributing his time into four equal portions. The first he will devote to the worship of his Maker, and to prayer for the relief of his wants. The second, to meditation on bounties already experienced. The third, to an examination of his own actions, whether good or evil; and the fourth, to the lawful avocations of life, eating and drinking, and natural rest, &c. &c. By the same code, we are further instructed that there are but three points of life worth the serious exertions of a man of understanding. The first, to provide for his eternal happiness in the world to come; the second, to ensure his well-being in the present world; and the third, to partake with moderation in the enjoyments of society. We find it lastly recommended to the wise and prudent man to know his own time; to be his own agent; to bridle his tongue; to say nothing but what may have some useful tendency, and to preserve a strict conformity between his actions and his words. All which the prophet of the Arabs averred to have been in the tables sent down from heaven to faithful Abraham. It is however without dispute, that the whole life of this venerable Patriarch was devoted to the punctual discharge of the duties which he owed to his Creator. And to sum up the account as described in the Korân, God Almighty declared to Abraham that he had constituted him Imaum, Supreme Pontiff, or high priest, over his fellow-creatures, in order that all mankind might follow the example of his manifold virtues.

This, and much more, is detailed at large in our original; but the remaining passages being more immediately devoted to impress upon the world the surpassing excellence of the doctrines conveyed in the Mahommedan Code, similar, as it is alleged to be, in all essentials to the pure faith of Abraham, we shall dismiss the subject with the following conclusory statement here introduced by the author. The posterity of Abraham at first settled in Syria, from whence in the progress of time they ultimately extended themselves to every part of the world. But, to terminate our account of the venerated Patriarch himself, it is further stated that when he had attained to the age of two hundred years, the

angel

angel of death appeared to him with the mandate of Omnipotence to take possession of his soul, not however without first obtaining his acquiescence in the execution of this dread command. It has been already described, that at the period when the frost of age had whitened the hairs of Abraham, he had supplicated of his Maker that these marks of, sometimes, a well spent life, might be multiplied upon him; and it is added in this place, that it was announced to him at the same time, that the next change, for which he was to prepare himself, was the awful change of dissolution. On which the righteous Patriarch further prayed that this final change might not be permitted to take place until he had completed his task on earth, until he had adjusted his concerns with this world in a manner to fit him for a better; all which accomplished, he should hail the approach of death without repugnance.

The hour, however, at last arrived at which the crisis of dissolution was to be no longer averted; and the angel of death presenting himself to Abraham in the form of a wretched old man tottering with age and decrepitude, the Patriarch concluded that he besought his hospitality, and in this persuasion caused some food to be set before him. The manner in which the aged stranger appeared to avail himself of the kindness of his host, now putting the food to his ear, and now to his nostrils, and sometimes dropping it altogether to the floor, Abraham desired to be informed what it was that had brought him to this deplorable state of debility and helplessness? The mysterious stranger made no other reply than that he was a very old man; making it however appear that he was only two years older than his pious entertainer himself. "What!" exclaimed Abraham, "in two short years to come, is this the condition to "which I shall be reduced?" Then, addressing himself to his Maker, he said, "rather than require me to remain any longer here, Lord, give "me death!" and that instant the angel of dissolution took possession of his parting spirit. His son Isaac bathed the body, and performed over it the last solemn duties for the dead. It was then deposited in the same grave with Sarah, in the territory of Syria—in the cave of Macpelah near the city of Hebron, at the foot of mount Carmel.

In this place, although the circumstance has been omitted in his nar-

 rative,

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rative by Mahommed Eben Jerreir, the continuator of the history, considering it equally curious and instructive, as illustrating the mode in which the bones of the dead will be re-animated on the day of universal resurrection, proceeds to describe, on the authority of the chronicles of former times, that in the concluding year of his life, while Abraham was on his annual visit at Mekkah, and standing between the four hills which environ the place, he addressed a prayer to heaven in the following terms: "Almighty Power! vouchsafe to teach thy servant "in what manner thou wilt reanimate the departed of all ages, in the "day of resurrection."—"Abraham," said the Lord God, "hast thou "professed my law, and canst not yet believe that I have power to bring "the dead to life?"—"Yea, Lord," replied Abraham, "my faith in thy "being and omnipotence is perfect and without reserve; but I am im-"pelled to implore that this tremendous fact may be rendered intel-"ligible to my finite and imperfect senses, and my mind will no longer "be exposed to the perplexities of doubt and incertitude." Upon this, he was instructed to take four birds of different species, and having killed and cut them to pieces, to place the dismembered parts indiscriminately in four distinct heaps, one on each of the four hills, which overlooked the spot on which he stood. Procuring accordingly four birds: an eagle, a vulture (kerguess), a crane (kûllûng), and a bird called here Howaussel, but what we have not been able to determine, Abraham caused them to be cut to pieces. Then blending them together, and afterwards separating them into four distinct parcels indiscriminately, he sent them to be placed one on each of the four hills, as he had been directed to do. Then calling to each bird by name, and fixing his eyes upon the spot, he observed the four portions ascend into the air, and distinct parts of each portion regularly reunite, until the whole of the four birds had resumed the form which belonged to each, in limb, feather, and every circumstance, precisely the same as before its destruction. God Almighty is then said to have spoken to Abraham in these words: "In the same manner, and with "the same facility, as thou hast seen me restore life, and shape, and mo-"tion, to the dismembered fragments of these four birds, at the voice of "Assrafeil, by my command, shall all creatures, from every quarter of "this

"this earth, awaken to life, on the great and awful day of resurrection." Not long after the death of Abraham, Issmâeil repaired into Syria, or rather Palestine, in order to visit the tomb of his father, and at the same time to confer with his brother Isaac; after which, he returned into Arabia, now invested by divine Providence with the sacred functions of the prophecy. His visit to the sepulchre of Abraham was repeated annually while he lived; and in Arabia he became the father altogether of twelve sons, by the daughter of Mozauz, or Modhaudh, the son of Amrû, the chief of the tribe of Jorham. We have already seen that a former daughter of this same chief, whose name was Loba or Leba, perhaps Leah, had been repudiated by Issmâeil, in consequence of Abraham's significant hint that he should put away the threshold of his door; and he therefore subsequently espoused her sister, whose name was Sheidah, by whom he had the twelve sons, to whom we have just adverted. They are here enumerated, and compared with those which appear in Scripture history: 1. Thaubet (Nebajoth); 2. Keidaur (Kedar); 3. Azpel (Adbeel); 4. Mena (Mibsam); 5. Mobeia (Mishmah); 6. Dania (Dumah); 7. Mauss (Massa); 8. Auzzer (Hadar); 9. Ketour (Jetur); 10. Teiss (Naphish); 11. Teima (Tema); 12. Keidemaun (Kedemah).

About the period under consideration, there reigned in Yemen certain Pharaohs, Pharâoon, or sovereigns so entitled, of the race of Amaleik, who resided in the territory of Hadharmowut. To reclaim these from the errors of idolatry, in which they were deeply immersed, was the particular delegation of Issmâeil; and they were so fortunate as to receive conviction from his exhortations, and to become converts to the worship of the true God. Issmâeil therefore took up his abode among them for the space of fifty years, exhibiting in all his actions an uniform example of piety and pure devotion. In short, such were the virtues which adorned the character of Issmâeil, that Mahommed himself, in the Korân, expressly declares it as a revelation from heaven, that he was to record his name in the sacred page as that of a man whose words were inflexibly true; as of one unquestionably delegated by omnipotence for the conversion of a sinful world, and for its instruction in the duties of prayer and charity; a trust which he faithfully discharged, calling upon the

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the erring nations to unite in the pure faith of his father Abraham. For all which he experienced in an eminent degree the approbation of his Creator. Towards the close of life, he removed again to Mekkah, and it is here stated that having a daughter of the name of Bessemah, whom he had betrothed to Aeiss or Esau, he now caused her to be conveyed to her husband. At the expiration of twelve months from that period, during which he continued to reside at Mekkah, he there died at the age of one hundred and thirty years,* (according to Mosaic history, one hundred and twenty-seven), his sons burying him in that city by the side of his mother Hajar. His posterity, as is well known, became extremely numerous, spreading in the course of ages into almost every country on earth; but more particularly into Syria, Egypt and Yemen. Neither were his race less numerous in Moghreb, or Africa in the western regions. The two eldest sons, however, Thaubet and Keidaur, settled permanently at Mekkah; and as their descendants multiplied exceedingly in that country, the Arabs of Hejauz, are therefore at this day esteemed of the genuine stock of Issmâeil.

From the death of Issmâeil to the time of Moses, a blank occurs in Arabian history, which we have in vain endeavoured to supply; the author proceeding at one step to the period at which the sceptre of the Persian monarchy was held by Manûtcheher, in the sixtieth year of whose reign, the great legislator of the Jews is expressly stated in a preceding passage to have unfolded his prophetic mission in the land of Egypt.

* Circa. A.M. 2259. Ante. C. 1745.

CHAPTER

CHAPTER III.

KHOLAUSSET-UL-AKHBAUR.

The author of the Kholausset-ul-akhbaur, deriving his information from the historian of Binauket, in his work of the Diwaun-ul-Nesb, describes in the mean time, in tracing his brief account of the Hamyarite Princes of Yemen, that Kahtaun, or Yoktan, the great progenitor of that race, was the son of the prophet Houd; and we have already seen that Houd is generally understood to have been the same with Eber, the son of Salah the son of Arphaxad the son of Shem, in the latter part of the series exactly corresponding with Scripture history. Kahtaun, however, settled in Yemen, became a cultivator of the earth, and erected numerous habitations in that country; in other words, he introduced agriculture and architecture. He had a son, whose name was Yarrab, who was the inventor of the Arabic language; and from whom are descended all the Arabs of Yemen. Yarrab left a son of the name of Yashjeb, or Yash-hab; and this latter was the father of Abdus-shemss, so called because he was an adorer of the Sun.

Abdus-shemss was moreover entitled Sebâ, because he first introduced in Arabia the practice of making slaves, or carrying away captives. But at all events, he obtained in the issue such an ascendancy over his countrymen, that they unanimously invested him with the sovereign authority over Yemen. He left three sons; Kahlaun, Mezzah (perhaps Madhaj, who was his grandson), and *Hameir* or Hamyar.

Kahlaun succeeded to his father, and was the progenitor of the Benni Lakhem and Ghassan.

Hamyar succeeded to his brother; and from him descended the whole of that race of princes who reigned in Yemen to the time of Isslâm. On the death of Hamyar, a dispute having, however, arisen in the family, one of them proceeded to erect an independent principality in the town of

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of Saba, while another did the same in Hadharmowut. Now, if any dependence may be placed on the correctness of the succession here laid down, we might be permitted to consider Hamyar and his brother as contemporary with Abraham; and that the separation of power just adverted to must have occurred in the time of Issmâeil. However this may have been, such continued to be the divided state of Yemen until a revolution was set on foot by Hâreth Ulrayesh; when all the race of Hamyar submitting to his power, that successful chief was acknowledged undisputed sovereign of the whole of Yemen, assuming the title of Tobbâ, and being the first who chose to be distinguished by that celebrated appellation. According to the statement in the Kholausset-ul-akhbaur, we are nevertheless to observe that a lapse of many generations occurred between the death of Hamyar and the accession of Hareth, the latter being indeed the twenty-first in descent from Hamyar.

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In that part of his history which relates to the reign of the Persian monarch Manûtcheher, the Tebrian proceeds to describe that, after having successfully repelled a last formidable invasion of the nations of Tartary, that Prince was no longer to be prevented from extending the limits of the Persian empire to the extremities of the east and west; even the princes of Yemen, who, to this period, had never, in a single instance, bowed to the authority of any human power, being contented to acknowledge obedience to this puissant monarch.

At the period under consideration, the Prince who ruled in Yemen was the same Hâreth-ul-Rayesh of whom we have just spoken, here described as a lineal descendant from Yarrab the son of Kahtaun, or Joktan, but whose true name was Hâreth the son of *Shedaud*; the appellation of Urrayesh having been bestowed upon him, for his frequent wars, his numerous victories, and the unbounded wealth which he accumulated in consequence; or according to others, for the unbounded munificence which adorned his character. He is indeed represented as a powerful and magnanimous prince, such as not to have been surpassed by any that ever reigned in Yemen. His authority is said to have extended even to the shores of India, against which he conducted several expeditions, bringing from thence to his native States great riches, and numerous captives.

captives. From Yemen he penetrated at a subsequent period through the mountains of Tey into Irâk, passing through the territory of Anbaur and Mossoul into Azerbâijaun, at that period, notwithstanding what has been recently stated of the victories of Manûtcheher, in the possession of the Tartar invaders, during their ascendancy over the Persians. He totally defeated the strangers, and made himself completely master of that noble country; and in proof of the truth of this piece of history, there were in his time, according to our author, and his testimony as residing in the neighbourhood is entitled to credit, in Azerbâijaun two stone monuments, or inscription stones, recording the name of the Arabian conqueror, his appearance in the country, the strength of his army, the period of his departure, and the catalogue of his victories: all which he caused to be commemorated by the hand of the engraver on these stones, and the inscriptions were still legible when the author wrote his work. It is added, at the same time, although it would appear from other authorities that this appellation belongs to his son Abramah, or Abrahah, that Hâreth bore also the designation of Zûlmenaur—the pillar-maker; because, having conducted his army on some distant expedition to the regions of the west, and apprehensive that on their return they might otherwise be led astray, he commanded a number of pillars to be erected at stated distances, literally within call, through the wilderness, in order to guide them in their march back to their own country. With all this might and renown, Hâreth-ur-rayesh was tributary, nevertheless, or at least subordinate to the paramount authority, perhaps he was one of the generals, of Manûtcheher. TARIKH TEBRY.

According to the Kholausset-ul-akhbaur, Hâreth-ur-rayesh was the founder of a city called Raunah; was contemporary with Lokman, the son of Audd, entitled Saheb-ul-nessour (the fabulist; or perhaps the hump-back), who is said to have died during his reign; which is further alleged to have continued for a period of one hundred and twenty years. KHOLAUS-SET-UL-AKHBAUR.

Notwithstanding the reliance which he generally reposes on the fidelity of Eben Jerreir, the same writer ascribes to Abramah, or Abrahah, the son of Hâreth, many of the actions related of the father, particularly claiming for him the designation of Zûlmenaur; and lastly assigning to him a reign of one hundred and eighty-three years.

It

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It is stated moreover, on the same authority, that Abramah was succeeded by a son of the name of Afreikas, who, like his father, engaged in an expedition against the western nations, among whom he founded a city called after his own name Afreikiah. A reign of one hundred three score and four, or according to another writer, of one hundred and forty years, is assigned to this prince. But such a statement as the above altogether, would interpose a period of four centuries between the death of Hâreth-ur-rayesh and his son and successor, according to the Tebrian, namely, Obed Zûlazzaur, who is here called the son of Abrahah or Abramah.

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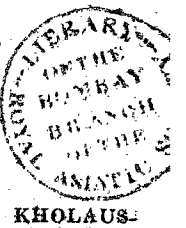
To proceed, however, with our account from the Tebrian, Hâreth-ur-rayesh was succeeded in his power by a son of the name of Obed, who obtained the designation of Zûlezghaur, or Zûlazzaur, from the following circumstance. Being employed, during the life of his father, on an expedition to the west (Moghreb), he proceeded so far in that direction as to have discovered nations entirely unknown to former conquerors; and after spreading blood and slaughter far and wide, he brought with him, on his return into Yemen, a multitude of captive negroes, with features in other respects so disgusting and frightful,* that his countrymen bestowed upon him this appellation of Zûlezghaur, the man of horrors, which he retained ever afterwards. This prince was also subject to the authority of Manûtcheher, or to that of his successors on the throne of Persia: all which, observes our author, we have thought it expedient to repeat, in order to establish the fact that the power of Manûtcheher,† or of the Persian

* According to the Kholausset-ul-akhbaur, they had their heads in their breasts, or sunk below their shoulders.—*Acephali.* From the same authority we learn that, in the belief of the Persians, Zulazzaur was the Prince to whom Key Kawuss became a captive, and that his reign occupied a period of one hundred and fifty, down to five and twenty years.

† I find, in Sir John Malcolm's valuable work, the History of Persia, recently published, that Manûtcheher was the Mandauces of the Grecian historians; and that Kay Kobaud was the same with Dejoces. With respect to the former there can be little question, as from their favourite practice of adding their own terminations to every foreign name, Manûtcheher might, without any great violence, have been converted into Mandauces. But, were I permitted to advance an opinion, I should say rather that the Dejoces of Herodotus was Zû, or perhaps Dhû,

Persian monarchs of this age, extended to the remotest limits of the west, and that the nations in that quarter of the world were not less subject to the authority of the great king abovementioned, than the princes of Yemen. An exception is, however, made with regard to the Pharaohs, or monarchs of Egypt so called, who acknowledged the superiority of no power upon earth, and who exercised an authority entirely independent of all others. It is recorded, moreover, that they were of the race of Amlauk, or Amalekites; and that it was to one of these, of Ul Walid, the son of Mûssaub, that Moses was employed on his prophetic mission to deliver the children of Israel. TARIKH TEBRY.



According to the Kholausset-ul-akhbaur, Zûlazzaur was succeeded by Modaud, the son of Sherauhil, of whom we are told nothing further than that he ruled over Yemen for seventy-five years. KHOLAUSSET-UL-AKHBAUR.

This Modaud was succeeded by *Balkeiss*, the celebrated Queen of Saba or Maureb, who submitted to that wisest of men, Solomon King of Israel, and who is represented to have been either the daughter or the sister of Modaud. She is said to have been subjugated to the authority of Solomon in the twenty-first year of her reign.

But at all events, from the time of Moses to that of Solomon, the Tebrian does not furnish a single circumstance illustrative of Arabian history; and then the story of Balkeiss, the Queen of Seba, Saba, or Sheba, is introduced with such gorgeous embellishments, as to resemble a fairy tale, rather than a fact in serious narrative. We shall therefore merely state that she is described to have held her court among the mountains which separate Yemen from Hejauz, and to have been discovered in her retreat by the lapwing, dispatched by Solomon in search of water, during his progress through Arabia. TARIKH TEBRY. A.M. 3012.

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Dhû, the son of Tahmasp; which Zû, it is to be observed, was at the same time the grandson and grand nephew of Mandauces, who had married his own daughter. We shall add, that Zû is also said to have been the deliverer of his country from Tartar invasion; although, according to our author, he died at the then very premature age of thirty; that his vezzeir or prime minister was Kershasp; and that he founded a city on the very spot on which afterwards stood the city of Baghdâd, being in the days of the Tebrian still known by the name of Medeinet-ul-atteikah [Antiqua], the ancient city. He was succeeded by Key Kobaud.

TARIKH TEBRY.

The Persian monarch, contemporary with Solomon, we are now told, was Key Kawuss, the grandfather of Key Khossrou, the greater Cyrus of the Greeks: and of Key Kawuss, as far as the relation can be brought to bear upon the subject of these pages, we shall proceed to mention, that when, through the address and courage of Gouderz, his grandson the son of Seiauvesh, had been released from his secret abode in Tûrkestaun, and conducted to the presence of his grandfather, he was received with the most extraordinary demonstrations of joy. Soon afterwards, selecting from among his generals the renowned and heroic *Rustum*, he dispatched him, together with Touss, another celebrated captain, at the head of a formidable army, to invade the country of the Tartars, and to avenge the blood of the murdered Seiauvesh. The Persian hero, accordingly, entered Tûrkestaun, and having defeated and put to flight the tyrant Afrasiab, he proceeded to plunder and lay waste the country far and wide, marking his course with such prodigious slaughter as to surpass all calculation; after which, bringing with him a countless multitude of captives, he returned victorious to the presence of his sovereign. Thus successful over the most formidable of his enemies, Key Kawuss opened a correspondence with Solomon, to whom he communicated a request that a company of Genii, known to be subject to the authority of that wise monarch, might be placed under his orders.

With this request Solomon appears readily to have complied; and a band of these supernatural beings was accordingly dispatched to assist in promoting the designs of Key Kawuss. The first undertaking in which the Persian monarch thought fit to avail himself of their aid, was the construction of a vast and splendid city, seven farsangs in extent, to which he gave the name of Keyguerd, the city of the great king. By his instructions, the exterior wall of this city had been formed of brass; another within that, of copper; a third of the same metal; and a fourth of pure gold. Into this superb city, when completed, with the Genii for its protection, Key Kawuss conveyed his treasures, and every moveable possession belonging to him. But a garrison of Jinn was unable to protect it against the power of God; for an angel from heaven, under a decree of Omnipotence, destroyed the whole place in an instant, together with all

that

that it contained. This exciting the wrath of the monarch, he put the chief of Jinn to death; and we may therefore conclude that these Jinn, or Genii, were nothing more than a company of skilful mechanics and architects, furnished for his service by the kindness of Solomon.

In other respects, Key Kawuss had been hitherto fortunate, and his arms triumphant in every quarter. The destruction of the golden city seems therefore only to have inflamed his pride, and he is said to have observed that nothing could now satisfy him but an ascent to the heavens, there to survey the sun, and moon, and stars. For this purpose, accordingly, he caused to be constructed a sort of talismanic stage, on which, when finished, and accompanied by his guards and attendants, he floated into the air. But before he had risen to any considerable height above the earth, all who attended him were stricken with death, and he was the only one that descended alive. After this the fortune of Key Kawuss visibly declined. Engaging in an expedition against some part of Yemen, the ruler of which, at this period, was a paralytic entirely incapable of exertion, Key Kawuss was there attacked by a prince of the race of Hameir, or Hamyar,* expressly said in the Kholausset-ul-akhbaur, according to the belief of the Persians, to have been the Obed Zulazzaur recently mentioned; who came to the assistance of the paralytic with a powerful army of Arabians, defeated the Persian monarch, made him his prisoner, and cast him into a deep pit, or dungeon † (tchâh), where he kept him closely confined.

Intelligence of this disaster having been soon conveyed to Rûstum, the Persian hero hastened with an army to the deliverance of his sovereign, and was opposed by the King of Yemen with the whole force of the country. Under these circumstances, Rûstum found means to communicate to Key Kawuss his apprehensions that, if he attacked the troops of Yemen with success, they might avenge themselves by the death of their royal captive; but the monarch, with a magnanimity worthy of his station,

* Doubtless, this was the Shah Hamauran, or Prince of Hamauran, of the Shahnâmah.

† According to the Shahnâmah, he was basely betrayed, and confined in an inaccessible hill-fort.—*Dezh.*

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station, charged him, in reply, not to yield to any uneasiness on his account, but to do his utmost to beat the enemy. Rûstum gave battle accordingly, and succeeded in chasing the Hamyarite from his own dominions, making prisoners of a considerable part of his army. Upon this the King of Yemen sued for peace, proposing to deliver up his royal captive, on condition that Rûstum would release his prisoners, and evacuate the country. On these conditions an accommodation was accordingly agreed upon; Key Kawuss was restored to liberty, and returned into Irâk. After a reign of fifty years he died, and was succeeded, as is well known, by his grandson, the justly renowned Key Khossrou.

But to return to the subject more immediately connected with our undertaking. We are informed that after Solomon had become master of the person of Balkeiss, with the territory subordinate to her authority, an Arabian by nation, of the name of Naush, the son of Amrû, the son of Yassoub, descended from the royal line of Sebâ, arose, when they were no more, and vindicated the independence of his country against foreign usurpation. According to the Kholausset-ul-akhbaur, this was Nausser, or Nauther, the son of Sherauhil; and if so, he must have been either the uncle, or the brother of Balkeiss. But it seems to be agreed on all sides that he obtained, from his immense wealth, the designation of Naush-ul-Nâeyme, the opulent; and being at the same time collaterally descended from the stock of Hamyar, long established in Yemen, he was not without the plea of which he soon availed himself, to invade and take possession of that part of Arabia.

Having subjugated Yemen, he proceeded to pass the boundaries of that province to the westward; but, in that direction, finding his course suddenly intercepted by a torrent of moveable sand, and having for some time in vain explored the margin for a part where he might make an attempt to pass through, for the sands were driven along with the swiftness of a rapid river, he directed a kinsman of his own, a man of distinguished intrepidity, whose name was Amrû, to enter the stream; in order that the foot-marks imprinted by him in the sand might serve to guide those who followed in their passage across. The noble chief accordingly stepped into the drifting sands, was instantly swallowed up, and

never more seen. The Prince now desisted from all further attempt on that side; and having erected a monument of brass upon the spot, surmounted by a statue of the same material, he caused the following sentence to be engraven upon the breast of the statue: "This monument "was set up by Naush-ul-Nâeyme, the Hameirian or Hamyarite, King "of the East and West (of Yemen and Moghreb), who came thus far, and "could find no passage further. Hereafter let him who reaches the spot "avoid all fruitless search, and retire." It would be useless at this distance of time to conjecture at the nature of the obstacle to which this passage refers. If his course had been to the eastward or north-eastward, it might be easily accounted for in the sandy vortices which sometimes occur in the deserts to be met with in that quarter; and to the westward, the course of the Arabian Prince would soon terminate in the Red Sea, or some dangerous quicksand on the coast. At all events, Naush, the son of Amrû, returned with his followers into Yemen, where he died, after a reign, according to the Kholausset-ul-akhbaur, of eighty-five years, subsequent to the abdication of Balkeiss.

The next in the order of succession which we derive from the Kholausset-ul-akhbaur, was Abû Kerret or Abû Kûrrûb Shaumer, the son of Afreikess, the son of Abramah or Abrahah, the son of Hâreth-ur-rayesh, who became distinguished by the agnomen of Shaumer-berraush, from the disorder of the name of Raushah, with which he is said to have been afflicted. The monarch who succeeded to Naush-ul-Nâeyme in the throne of Yemen, is stated however more circumstantially by the Tebrian to have been Tobbaa, the son of Zeid, the son of Amrû, the son of Tobbaa; the latter here described to have been the prince formerly mentioned under the appellation of Zûlazzaur, from the importation of Blemmyes, or Acephali, which he brought into Yemen, on his return from the west. It is in this place, moreover, stated, that all who possessed the sovereign authority in Yemen were, for the greater part, or with some exceptions, the descendants of the same Zûlazzaur; assuming the general designation of Tobbautebah, in the plural, however otherwise named, in the same manner as in early times, subsequent to Noah and Audd, the princes of Egypt were called Amaulekah, and afterwards Pharaohs. The

Tobbaa

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Tobbaa of whom we are now to speak, bore, it is repeated, the further surname of Abû Kûrrûb, the father of affliction, from his victories in different parts of the world, and from his cruelty, in putting to death the vanquished princes who were so unhappy as to become his captives. It is further said, but we think erroneously, that he was contemporary with Gushtasp and Bohmen, Kings of Persia. We should place him earlier; perhaps with Lohorasp, the successor of Key Khossrou, but it is impossible to speak with certainty.

Be this as it may, having formed the design of reducing the western Irâk, he directed his march towards that province through the intervening desert; and crossing the mountains of Tey or Tâi, he came to a place in an angle of the desert on the other side of Kûfah, looking from the Persian territory, and there losing his way, and becoming alarmed—Mutteheyer—the spot retained ever afterwards, the name of *Heirah*. Regaining however the road and his recollection, Abû Kurrub prosecuted his march and entered Irâk; and passing by Anbaur to the banks of the Tigris, he proceeded by the route of Mossoul into Azerbâijaun; where, in a variety of conflicts, he defeated the Tartars, again in possession of that province, with great slaughter. From thence, with a multitude of captives, and by the same route of Mossoul and Anbaur, he returned victorious into his own country. During this expedition, many of his followers, of the tribes of Ezd, or Azd, and Lakhem in particular, remained by the way, and became the founders of several towns in different parts of the country.

About a year subsequent to his return into Yemen, many of the most powerful monarchs of the earth became alarmed at the successes of Abû Kurrub, and sent ambassadors to court his friendship. Among others who appeared on the occasion was an envoy from the Sovereign of India, bringing for his acceptance some very valuable presents, in coloured silks, frankincense, and musk, with many other articles of rare beauty and novelty, some of which he had never seen before. It occurred to the Arabian prince to inquire of the ambassador if the whole of these costly articles were the produce of Hindûstaun. To this it was replied, that although India furnished some part, yet that many of the most curious

curious of the productions which he admired were brought from China, a country of which the Arabians were then entirely ignorant; and the ambassador proceeded to stimulate the curiosity of the prince, by describing to him the immense extent, numerous cities, delightful climate, boundless riches, and elaborate manufactures of that remote and wonderful country. On the departure of the Indian embassy, the Tobbaa determined at once on an expedition to China; and for that purpose, not long afterwards, quitted Yemen accordingly, at the head of all the troops he could raise.

Having by some means or other led his army through the territory of Balkh to the frontiers of Hindûstaun, the Arabian prince is said to have remained in that neighbourhood with the main body of his troops, while he dispatched a force under one of his generals to enter China. The general having been however unsuccessful in his attempt, the Tobbaa resolved on undertaking this daring enterprize in person. Accordingly, he proceeded through Tûrkestaun, and skirting the territory of Tibet, he there left a division of twelve thousand Arabs, as a body of reserve, to retire upon in case of discomfiture. In short, he is described to have finally succeeded in penetrating the boundaries of the Chinese monarchy, the cities of which he is said to have plundered in every direction to an unlimited extent. In possession of a stupendous booty, in gold, and silver and jewels, the Arabian conqueror returned through Tûrkestaun, or western Tartary, into India, from whence he succeeded in conducting his army safe back again into Yemen; having consumed a period of seven years in this remote and perilous expedition. The twelve thousand Arabs, however, whom he had left in Tibet, were never withdrawn; and vestiges of the race are accordingly still to be discovered in different parts of Tûrkestaun. According to the Kholausset-ul-akhbaur, we further learn, that this monarch was accompanied, on his expedition to the regions of the east, by a thousand standards, each followed by a thousand men, which would give him an army of one million strong. Passing the Jeyhoun, or Oxus, that he captured and destroyed the metropolis of Soghd (Soghdiorum metropolis), and in its place erected another city; to which the Persians, referring to the demolition of the ancient capital, and

kenden

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kenden in their language signifying to dig up, or destroy, gave the name of Shamerkand, converted by the Arabs into Samarkand. The reign of Shaumer Berraush is represented by some authorities to have had a duration of one hundred and twenty years, although the testimony of Hamzah the Isfahanian is cited as reducing this to the less exaggerated period of seven and thirty years.

Without admitting, to its full extent, the reality of the expedition to which we have above alluded, we shall here only remark, that on its early conquest by the Mahommedan armies, an inscription was found engraven on the gates of Bokhâra, expressly recording the presence of Tobbaa the Hameirian, or Hamyarite, at least in that neighbourhood. Otherwise we should have been disposed to consider the whole together as an extravagant fabrication.

According to the Kholausset-ul-akhbaur, Abû Mâlek, the son of Berraush, succeeded to his father, and reigned for a period of fifty years. He was probably contemporary with Lohorasp and Gûshtasp, kings of Persia, subsequent to Key Khossrou.

In the mean time our author proceeds to inform us, that on the evanition of Key Khossrou, the diadem of the Persian empire was, at the tacit recommendation of that mighty prince, conferred upon Lohorasp; to whom we are more particularly led to refer in these pages, because he is generally considered to have been the monarch who employed Bakhtunusser, Nabukhtunusser, or Nebuchadnezar, in that invasion of Syria and Palestine, which terminated in the former destruction of Jerusalem. On the consummation of that event, a remnant of the Jewish nation presented themselves to the prophet Ermeia, or Jeremiah; whom they besought to implore the Almighty for pardon and mercy. The prophet was instructed to apprize them, that if they hoped for pardon, they would abide at Jerusalem; there to continue to worship the God of their fathers. This was, however, an inconvenience to which they did not choose to submit; alleging that as their sacred city was become a heap of ruins, a scene of utter desolation, they did not perceive how this injunction could be complied with. Thus disregarding the counsels of their prophet, they withdrew into Egypt, where they implored the protection

tection of the King of that country; representing themselves of the stock of Israel, the children of prophets and kings, whose country, with the greater part of its inhabitants, a prince from the East had totally destroyed. The King of Egypt readily granted them an asylum, and otherwise treated them with great generosity; which drew upon him, however, the immediate anger of Bakhtunusser: for that conqueror becoming apprized of the circumstance, instantly wrote to the King of Egypt, claiming the unhappy fugitives as subjects who had fled from their allegiance. "Send them to my presence without a moment's delay," said the haughty tyrant, "or I will come to thine with such an army as "shall render the land of Egypt, like that of Syria, a land of horror and "desolation." The King of Egypt replied with becoming magnanimity, "that so far from being the slaves of Bakhtunusser, the people who had "sought his protection were illustrious free-men, descended from the "prophets of the true God; and that he could scarcely be expected to "deliver them up, to the most implacable of their enemies."

Upon this Bakhtunusser shortly afterwards invaded Egypt, and having killed the king in battle, and put vast numbers of his people to the sword, then evacuated the country, taking with him an immense booty, together with innumerable captives. And here it is that we learn, what is more to the purpose of these pages, that most of those Jews who fled from Syria, and latterly from Egypt on this occasion, found their way into Hejauz; and from that day established themselves in the territory and vicinity of Yathreb, or Medeinah then so called, where they founded several towns, and among others Khaybar, Foreizah, or Fareizah, and Wady-ul-Kora.

On the accession of Gushtasp, the son of Lohorasp, who had fixed the seat of empire at Balkh, to which he had given the name of Balkh-ul-hassarah, Balkh the fair, that monarch becoming apprized of the state of desolation, to which all Syria and Palestine had been reduced by the fury of Bakhtunusser, the most beautiful cities being changed into the abode of wild beasts, sent a viceroy of the name of Kouresh to supersede Bakhtunusser in the government of Babylon and Irâk; with instructions to restore the captive Jews to their country, and give them the choice of a

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king of their own nation. All this was carried into execution accordingly, with a variety of circumstances beyond what we find described in holy writ; and among these that the returning captives were conducted by the prophet Daniel, and that Ermeia, by some of the Arabs called Azzeiz,* together with his ass, was restored to life, after having been dead for one hundred years.

We must not, however, omit the statement, that in the succeeding reign of Bohmen, the son of Asfendiar and grandson of Gûshtasp, in consequence of the murder of his ambassador by the ruler of the Jews, Bakhtunusser, or another of the name, who is here particularly described to have been a descendant of Gouderz the deliverer of Key Khossrou, was again employed to execute the decrees of vengeance against that perverse and unhappy people. On this occasion, after having remained a twelvemonth at Babylon, to complete the strength and equipments of his army, Bakhtunusser proceeded into Syria, placing his advanced guard under the orders of one of the sons, or probably descendants of Senakhereib, or Senacherib, at this period exercising a subordinate government at Mossoul. He followed in person with the main body, spreading desolation and destruction in the course of his march all the way to Jerusalem. On his approach to the city, he is described to have ordered that every soldier in his army should fill his buckler with the sand of the desert; so that on their arrival, casting it up against the walls, and over the town, the place was speedily overwhelmed under one vast heap of earth and sand. Having thus consummated the destruction of Beyt-ul-mûkoddess, the house of the most holy, Jerusalem so called by the Asiatics, Bakhtunusser returned into Irâk with his numerous captives, putting to death the children of the king, whose name is said to have been Youshai, the son of Yaiakeim (it should be the reverse, Jehoiakim the son of Josiah). The captive king was, however, conveyed to the presence of Bohmen, in the interior of the Persian empire, by whom he was also punished with death, for the assassination of his ambassador.

For his services in the destruction of Jerusalem, his sovereign conferred upon

* We suspect that this might have been Ezra; as Hezkeil, or Zûl Keffel, was Ezekiel.

upon Bakhtunusser the government of Babylon, and of all Irâk, together with the neighbouring territories, to the utmost limits of the west. Of the Jewish captives, Bakhtunusser now selected ten thousand of the children and servants of the Prophets, whom he immediately employed in different branches of the government; and among these was the prophet Daniel, at this period but a child, whom he retained in immediate attendance on his own person. After ruling over the territories on the Tigris and Euphrates for a period of forty years, Bakhtunusser then died, and was succeeded by a son of the name of Lemrouje, who was confirmed in his authority by the sanction of the Great King—that is of Bohmen, the son of Asfendiar, also known by the name of Ardesheir-derrauzdust, and not unreasonably considered to have been the same with the Artaxerxes Longimanus of the Greeks. TARIKH TEBRY.

On the death of Lemrouje, who is said to have held the government of Babylon and Irâk, or Chaldæa, for a period of twenty years, he was succeeded by his son Bellet, or Balt-un-nusser. But a short time afterwards, when intelligence of the accession of this latter was announced to Bohmen, that monarch dispatched Dareious the Sage, one of those who had accompanied Bakhtunusser in the expedition to Jerusalem, to put Bellet-un-nusser [quere Balshazzar] to death, and take possession of his government. This was carried into execution accordingly, and the government of Irâk was confirmed to the same Dareious. Some time afterwards the countries beyond the Indus, which had been previously subject to the authority of Bohmen, revolted against his government; and Ahatoutous, or *Ahathoutoush*, another of the council employed to accompany Bakhtunusser, was sent with a great army to reduce the Hindûes to their obedience. This service having also been successfully achieved, the government of Hindûstaun was conferred upon the victorious general.

Not long subsequent to this, moreover, Dareious, the Lieutenant of Babel and Irâk, dying, after a just and virtuous administration, the government of those provinces was also allotted to *Ahatoutous*; with authority to commit the affairs of Hindûstaun to the superintendance of a deputy, and a charge to fix his own residence in Irâk, as lying in the centre

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centre of the then known world. Proceeding into Irâk, accordingly, and having there firmly established his authority, Ahatoutous had furthermore the satisfaction to see the provinces under his controul rendered prosperous and happy. We are at the same time informed that he treated the unfortunate Jewish captives with great indulgence, many of whom he generously set at large.

To continue the subject a little further, it appears that this illustrious personage had, for some offence or other, been induced to command the death of his wife; and, in her place, to choose another from among the children of Israel, a woman of great beauty, whose name was Aysser, and whom we can have no difficulty in discovering to be the Esther of Holy Writ; and the offspring of this union was a son of the name of *Keyresh*, or Koresh (Cyrus). The author proceeds to state, that Ahatoutoush survived these events for a period of fourteen years, during which his consort found means to introduce into the royal household, and into places of trust and confidence about her person, great numbers of her countrymen; alleging that, independently of their common origin, they were entitled to her protection by their unrivalled skill in every branch of knowledge. Hence the Jewish exiles were admitted to the highest rank in the estimation of Ahatoutoush, although, apprehensive of the displeasure of Bohmen, he could not yet venture to restore them to their country.

On the death of Ahatoutoush, whom we can no longer hesitate to identify with Ahasuerus, his son Keyresh assumed the government, in which he was confirmed by Bohmen. Naturally inheriting from his mother a disposition favourable to the Jews, Keyresh continued to them, in an increased degree, the indulgent treatment which they had experienced from his father. At this period Daniel was well advanced in years, and God Almighty had vouchsafed to bestow upon him the spirit of prophecy; which he now employed to convert the benefactor of his nation to the true religion of the prophets and patriarchs of the ancient world. In consequence of this, Keyresh immediately forsook the rites of fire-worship, and became a believer. Nevertheless, there existed still an expediency for concealing his conversion from the Great King; but

but the Persian monarch dying at the expiration of thirteen years more, concealment was no longer necessary, and Keyresh openly proclaimed his conversion to the faith of Daniel, calling upon the whole of his people to follow the example, and to embrace the only true religion. Daniel was authorized, at the same time, with unlimited power, to bring the whole Assyrian nation under the dispensation of the Tourâiet, or Law of Moses. TARIKH TEBRY.

Thus far successful in the object of his divine mission, Daniel next requested of Keyresh that he might be permitted to proceed to Jerusalem, for the purpose of rebuilding the city, and restoring the Temple of God. In this, however, he was destined to be disappointed; for, though the refusal was given in terms the most flattering, namely, though his nation should possess a thousand others of equal prudence and virtue with himself, yet that he could not spare him: the prince would accordingly not admit of his departure. The other exiles of the Jewish nation were, however, allowed without restraint to return to their country, and to re-inhabit the solitary dwellings of their sacred city; and it was not until the expiration of twenty years afterwards, on the death of Keyresh, that Daniel obtained, what he had so long aspired after, an opportunity to revisit the metropolis of his fathers, where he piously devoted himself for the remainder of his days to the worship of the living God. This, observes our author, from its commencement to its close, is all that we have been able to collect of the history of Bakhtunusser, as far as regards the fate of the Jews; from whence it appears that the city of Jerusalem was twice destroyed by that inexorable conqueror; once, as we have seen, during the reign of Lohorasp, who is described by other authors to have been the grand-nephew of Key-Kawuss; and once under Bohmen, the son of Asfendiar,—the Artaxerxes Longimanus of Grecian history.

Contemporary with Bohmen, on the throne of Yemen, according to the Kholausset-ul-akhbaur, was Akren the son of Abû Mâlek-ben Berraush, who acquired the title of Tobbaa Sauny, and who reigned for three and fifty years. But as the reign of Bohmen is said to have reached the exaggerated period of one hundred and twenty years, and the life of man

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man had long since been reduced to the ordinary standard, that period must be considered to include the reigns of several other Persian monarchs, at least three, besides that of Bohmen.

Accordingly Zû Jeshaun, the son of Akren, the next in succession of the Kings of Yemen, is said to be contemporary with Dara the younger, or Darius Codomanus, and Alexander of Macedon, and to have held the sovereign authority for seventy years.

Of Tobbaa-ul-Akren, the next in succession adduced by the Kholaus-set-ul-akhbaur, and whimsically described as the son of Shaumer Ber-raush, we cannot pretend to state any thing congruous or satisfactory. According to some writers, he is said to have been designated by the title of Tobbaa the First, and to have reigned for the very extravagant period of one hundred and sixty years.

To return to the narrative of the Tebrian—We are apprized by former historians that the territories of the Persian monarchy included between the Tigris and the Oxus remained, on the death of Alexander of Macedon, in conformity with the distributive policy which that conqueror is said to have adopted at the recommendation of his tutor Aristotle, among the Mûlouk-ul-Towâeif, or chiefs of various tribes; among whom he had partitioned out his conquests, in the belief that, occupied in maintaining their individual interests against the encroachments of one another, they would be prevented from interfering with his plans of further aggrandizement in the east. This federative species of government, if so it may be called, continued for a period of five hundred and twenty-three years, which would bring us down to the first year of the third century of the Christian era, and is said to have resisted all attempts at subjugation until the time of Ardesheir Baubegan, who brought under his authority the whole of the country, thus described, as lying between the Jeyhoun and the Deyjelah. In the course, however, of the period of five centuries above alluded to, there arose, at different intervals, several princes who obtained possession of Irâk Arab, Medâeine, and even of Rey and Isfahaun, and who were acknowledged as powerful sovereigns, although without any formal act of allegiance, by this confederacy of independent chieftains. But none succeeded in subverting their

their authority so completely as the Ardesheir Baubegan, to whom we have just adverted, the founder of the dynasty of the Benni Sâssan.

The first then of the intermediate princes, whose superiority the Mûlk-e-Towâeif were induced to acknowledge, and on whom they united to confer the title of great, was Ashak (Arsaces), reputed to have been the son of Darab-ul-akbar, the elder Darab; a circumstance which is attempted to be supported on the following statement. When the territory to the westward of the Tigris was finally lost to the Grecians (to the Persians rather), and fell into the hands of the Romans (the Grecians rather), a prince of the latter nation called *Anteykhus*, passed that river to the eastward, and reduced the whole of the country from Ahûauz to Rey. The independent toparchs, or Mûlouk-e-Towâeif, continuing however to withhold their allegiance, the invader consented that a chief of their nation, that is a Parthian, should rule over the conquered territory. Dara, or Darab, the elder, left a son of the name of Ashak, the same we have just mentioned, being the brother of Darab-ul-assgher, the younger Dara, who was killed in the war with Alexander—Ashak being at that fatal period in his infancy, and incapable of exertion in the defence of his country. But at the period of the invasion of which we have just spoken, in which the country from Rey to the Tigris was subjugated by Anteykhus the Rûmian, who could have been no other than Antiochus Theos, *Ashak* was grown to manhood, and rose in arms to oppose the authority of the invader, whom, or his general, with the assistance of the Mûlouk-e-Towâeif, he is said to have defeated and killed. In consequence of this success, Ashak took possession of all the country which had submitted to Anteykhus, and in reward of his victory obtained the voluntary allegiance of the federative chiefs; who wrote to him a letter on the occasion expressly acknowledging that he was the son of the elder Dara, and as such peculiarly worthy of the Persian throne. Both the letter and the acknowledgment proved extremely acceptable to Ashak, whom we can have no difficulty in identifying with Arsaces the founder of the Parthian monarchy; although he could never succeed in wresting the territorial possession of the country from these separate and independent chieftains, with whom he therefore thought it expedient to

 temporize,

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temporize, contenting himself with what he had actually acquired by his success over Anteykhus.

At a subsequent period, doubtless it must have been long subsequent to that of which we have been just speaking, Ashak, or another monarch of the same dynasty and name, was destined to oppose another Rûmian general, here named Constantine, who approached, according to our author, to avenge the disgrace and discomfiture of Anteykhus. But from what immediately follows, we are constrained to believe that the real Romans are now indicated, since it is observed by the way, that the seat of government of the Rûmians here spoken of was Rûmia (Roma), a city of such magnitude as not to be surpassed in the whole empire of that name. The Rûmian General, whoever he may have been, advancing at all events at the head of a formidable army towards Rey, Ashak conceived that the force at his disposal was totally inadequate to a conflict with the invaders, and he therefore dispatched to require the aid of the Mûlouk-e-Towâeif, who readily complied; and the army under Ashak was soon augmented, by reinforcements from every quarter, to the number of four hundred thousand men.*

Among the chiefs who proceeded on this occasion with the federative princes to the aid of Ashak, was one of the name of Hazzer, or Hadher; who ruled over a certain district, perhaps of the same name, containing four cities, in that quarter of Irâk which extends towards Kûfah, and the neighbouring desert of Arabia. This Melek Hazzer had acquired such distinguished renown among the Arab tribes, who had whole poems dedicated to his praise, and who were equally in awe of his power, and subject to his authority, that the Mûlouk-e-Towâeif were more in dread of him than of any monarch upon earth. On some former occasion, having been attacked and besieged in his principal town, by a prince of one of the independent tribes, who appears to have borne the name of Shahpûr,† Melek

* These facts would induce us to suppose that the author here unconsciously alludes to events under Arsaces II. and Antiochus the Great, who was at first successful, but ultimately compelled to a disadvantageous peace with Arsaces.—*Anc. Un. Hist. Arsacidæ.*

† It must have been Shahpûr, the son of Ashak, the second of the Arsacidæ.

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Ante C. 2 to A. D. 297.

Melek Hadher had made a brave defence against his assailant, whom, after an ineffectual exertion of two years, he had finally compelled to retire, with disgrace and loss. For this his successful resistance, he was celebrated in particular by Auddy the son of Zeid, an Arabian poet, by whom the fact is recorded of his having protected from the yoke of foreign tribute, the cities of Hazzer and Khabûr, and other places on the banks of the Tigris (and Euphrates), the city of Khabûr being one of those in the district subject to his authority.

Such at all events was the renown of Melek Hadher, that when he presented himself with the other auxiliary chiefs to the Persian monarch, the latter did not hesitate to place him at the head of the puissant force, soon afterwards employed to repel the invaders of his country. The choice of the Ashkanian monarch, whoever he may have been, was fully justified by the signal success which followed through the gallantry and skill of the Arabian commander; by whom the Rûmians, with their general *Constantine*,* were entirely defeated, and pursued with dreadful slaughter into their own territories, now visited by the conqueror with the most desolating ravages in every direction. We can scarcely venture to add, that it was under these circumstances, according to our author, the same *Constantine* proceeded to found the city of Constantiniah, or Constantinople, and thither to remove the seat of empire. It is therefore impossible not to perceive that in these statements the Tebrian has confounded together facts and events, which took place at periods widely remote from each other.

Thus embarrassed in our narrative, we shall however proceed with the author to state that the dominions of Ashak, and his successors of the same race, extended from the Tigris to the city of Rey, and that the power of this dynasty continued for a period of two hundred and threescore years; commencing with Ashak the son (rather the grandson) of Dara the elder, and terminating with Ardovaun II. (Artabanus), who was defeated and slain by Ardesheir Baubegan. It was during the reign of Shahpûr the son of Ashak, the second of these princes according to

* Quere—*Crassus?*

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the Kholausset-ul-akhbaur, that the Messiah was born, and John the son of Zecharias (the Baptist) beheaded: in consequence of which latter event, *Behram Gouderz*, the son of Shahpûr, by his father's instructions, destroyed Jerusalem, with a dreadful slaughter of the Jews.* According to others, however, it was *Gouderz*, the son of Bellaush (Vologeses) the fifteenth in succession of these monarchs, who avenged the death of John the son of Zecharias. It has been already observed, that the true name of Bakhtunusser is said to have been Rehaum Gouderz, by whom Jerusalem was confessedly twice destroyed; and we are certainly not informed in western history to which of the Persian monarchs, subsequent to the Syro-Macedonian kings, such a further calamity upon that unhappy city is to be ascribed, until its capture by Noushirvaun in the year 614.

In order to preserve some sort of clew to guide us through the mazes in which we are bewildered by ill-according statements, we shall here continue the succession of the monarchs of Yemen, to the extinction of the lines of Ashak and Ashkan, by the death of Ardovaun the son of Narsy, about the close of the third century of the Christian era, as furnished in the meagre record of the Kholausset-ul-akhbaur.

Kûlly Kurreb, the son of Tobbaa-ul-Akren, succeeded to his father, and ruled over Yemen for a period of five and thirty years.

Abû Kurreb Assâeid the son of Kûlly Kurreb, next succeeded, and was entitled Tobbaa-ul-awausteh, the middle Tobbaa. But, through the rigour and cruelty of his government, exciting the general detestation of his subjects, they revolted against his authority, and raising his son to the throne of Yemen, put the tyrant to death.

Hussaun, the son of Tobbaa-ul-awausteh, having thus prematurely obtained the sovereign power, ventured by degrees to retaliate upon those who had conspired against the life of his father. But as many of these contrived to elude his vengeance, they entered into a conspiracy with his brother Omar, or Amrû, and finally despatched him to that abode

* This event is said to have occurred just forty years after the ascension of the Messiah, which would bring it pretty nearly to the period at which it was actually destroyed by Titus Vespasian.

abode where all things are forgotten; not however before he had swayed the sceptre of Yemen for the protracted period of seventy years. But perhaps this should be reduced to seventeen. KHOLAUS-SET-UL-AKHBAUR.

Omar, or Amrû, the son of Tobbaa, succeeded; but for the guilt of a brother's blood, heaven blighted all his projects. He was smitten with an incurable malady, and was never permitted to quit his palace until conveyed to the mansion of the dead. Hamzah the son of Hussun, the Issfahanian, a writer frequently referred to by this author, relates that he found it recorded in some work treating on the History of Yemen, that Amrû ben Tobbaa was the contemporary of Shapûr the son of Ardesheir Baubegan, the founder of the Sassanian dynasty; and that he reigned for a period of no less than sixty-three years. This would then fix him in the latter part of the third century of the Christian era.

Abed Kûllaul, the son of Massoub, or Yassoub, succeeded to Amrû ben Tobbaa, and is said to have embraced Christianity; although, from an apprehension that it might operate to the subversion of his power, he conceived it prudent to conceal the circumstance. To him also is assigned the protracted reign of seventy-four years.

CHAPTER

CHAPTER IV.

TARIKH TEBRY.

Circa A.D. 297.

On the extinction of the Ashkanian dynasty by Ardesheir Baubegan, about the latter end of the third or beginning of the fourth century of the Christian chronology, the territory on the lower Tigris and Euphrates is said to have been taken possession of by certain Arabian tribes from Bahareyne. For finding themselves distressingly straitened for the means of subsistence among their native deserts, many of these tribes having originally conveyed themselves into Bahareyne, eagerly embraced the opportunity of proceeding thence into Irâk, where they contrived to establish themselves in the country recently occupied by the subjects of the extinguished family. They were, however, not permitted to extend these acquisitions of territory beyond the passes of Hulwaun; the country to the eastward of that mountainous boundary being still in possession of the independent princes called the Mulouk-e-Towâeif, by whom they were opposed in their attempts on that side. The Arabians succeeded, nevertheless, in making themselves masters, for a time, of all that lay between the Straits of Hulwaun and the Tigris, and westward to Anbaur and Heirah; comprehending the whole of the territory, from them called Irâk Arab. Syria and Asia Minor, or Anatolia, or Roum, were still under the dominion of the Romans; and the greater part of the habitable world was thus disposed of, until the period at which Ardesheir Baubegan added to his other triumphs, by subverting the power of the Mulouk-e-Towâeif, to whose possessions he then succeeded. This celebrated monarch extended his conquests, moreover, to the whole of the countries westward of the Straits of Hulwaun to the Tigris, and to the whole of Irâk Arab, and Babel; expelling the Arabs from every part of the country into which they had obtruded themselves, from the rich levels

levels of Mesopotamia, from Heirah and Kûfah, and finally chacing them back again into the heart of their native wilds, into Bahareyne, and even all the way into Hejauz, where they were compelled to acknowledge themselves tributary to the Persian conqueror.

But, to enter into the subject more at large, it is to be observed, that during the predominance of the Ashkanians, or Arsacidæ, no Arabian tribe was to be found within the boundaries of Irâk, the whole of that nation being as yet confined to their deserts, and to the territory of Hejauz; excepting, however, the descendants of those who had been brought away captive by Bakhtunusser, in his expedition against Arabia, prior to the time of Alexander the Grecian. In fact, the whole of the race of Moaud the son of Adnan, are said to have been led into captivity on that occasion, being finally settled in Irâk, at Heirah and Anbaur; the latter, originally a small village (Roustâ) of Irâk, by some historians said to have been so called, because it was the granary (Ambaur) of the kings of Persia. On the other hand, as the ancient Persians had here no abiding place, it is stated, as more consistent with truth, that it should have received its name because the monarchs of the Ashkanian race are acknowledged to have there deposited in store the grain collected from the fertile plains of Mesopotamia, from thence to be distributed for the subsistence of their armies. At subsequent periods, also, Ambaur was employed in the same manner, by the Akaussera, or race of Sassan so called, and other Persian monarchs, as their store-house for the grain of Irâk. The Arabs of Anbaur are therefore to be strictly considered as the posterity of Moaud, the son of Adnan, of those captives carried away from Arabia by Bakhtunusser.

Others of the Arabian tribes, however, who dwelt at Mekkah and in other parts of Hejauz, being compelled by the scarcity of food to combat with each other for the means of subsistence,* it became necessary to disperse to different quarters; and several Arab chiefs, and very many of the most distinguished natives, sought an establishment in Bahareyne and Yemaumah

* According to other authorities, this dispersion was occasioned by the destruction of the reservoir of Abdusshemss, near Saba, or Maureb.—*See the Preliminary Discourse to Sale's Koran.*

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Yemaumah, being restrained from settling in Irâk, at Meserisis, through dread of the Ashkanian monarchs, and of the federative independent princes engaged to support them. It is here thought proper to explain that Yemaumah, in particular, is a district, or country in the midst of the desert, abounding with populous towns; and, the author adds, that, at the period he was writing his history, it was in possession of the Keraumetah, or Kermauthian schismatics. Frustrated, therefore, in their design of emigrating into Irâk, for the reasons already explained, the Arabian chiefs, who were traversing the wilds of the desert in search of a settlement, collected together in considerable numbers, and established themselves in Bahareyne. Among these the most distinguished appears to have been a certain Mâlek-ben Nemeir, the same personage who is called, in the Kholausset-ul-akhbaur, Mâlek ben Fohem, and there described as the twenty-third in descent from Kahtaun, or Joktan. Having, at all events, secured an asylum in Bahayrene, Mâlek ben Nemeir dispatched an early summons to invite a kindred chief of the name of Khozzeimah ben Fohem, of the tribe of Azd, either a brother of his own or a cousin-german, but at all events of equally royal descent, to join his countrymen in their new found abode, with the remainder of his tribe. This was the personage afterwards known by the appellation of Khozzeimah ul *Abress* (the leper), although, through fear of his displeasure, the Arabs modified the term into *Abresh* (the pyebald).

Khozzeimah availed himself of the invitation of his kinsman with alacrity, and proceeded accordingly into Bahareyne, accompanied by the whole of the tribe of Azd; and, having rendered himself extremely acceptable to Malek ben Nemeir, or Nomair, that chieftain very shortly afterwards bestowed upon him the hand of his own sister. As the country afforded them the means of subsistence in great abundance, the Arabs in Bahareyne, who at a subsequent period became distinguished by the appellation of Nettoukhian, or residents, Nettoukh, in Tauzy or Arabic, signifying makaum, or resting place, now entered into an engagement faithfully to assist each other against any attempt to dislodge or molest them, on the part of the monarchs of the race Ashak, then on the throne of Persia.

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While affairs continued in these circumstances, some years elapsed; and the Arabs from Bahareyne, having opened an occasional intercourse with Irâk, proceeded to visit, at Anbaur, the descendants of Bakhtunusser's captives settled at that place; from whom they obtained, at the same time, supplies of wheat and other provisions, and information of the state of affairs under the government of the house of Ashak. Not long afterwards, the power of that race falling into decline, was finally subverted, and for a time transferred to the people called Armanian, of the posterity of Aud and Thamûd: some of those descended from Aud being denominated Armanian, because Aud was himself the son of Aram the son of Shem, as recorded in the Korân. In fact, certain chiefs of this double stock of Aud and Thamûd, having arisen to power on the ruins of the Ashkanian monarchy, under the appellation of Armanians, or *Armenians*, although, from the shortness of the period in which they were permitted to flourish, our author has forborne to mention either their names or the extent of their dominions, a contest ensued beween them and the Mulouk-e-Towâeif, who disdained to submit to their authority. The mutual hostilities which engaged the attention of the rival powers, afforded to the Arabians of Bahareyne the opportunity for which they sought, and of which they eagerly availed themselves; for, receiving intelligence of the commotions which prevailed in Irâk, and apprized of the instability on which the Armenians held their power in that envied country, they were easily induced to enter the province; and they succeeded, as it would appear, without great difficulty, in dispossessing this obscure and adventitious dynasty of their brief tenure, establishing themselves principally at Anbaur, and dispersing the Armenians among the smaller villages; where they were compelled to abjure all ambitious views, and to devote themselves to the more humble pursuits attendant on the cultivation of the soil.

The first, however, of those Arabs from Bahareyne, who entered Irâk on this occasion, was a chief of the name of Honfaur, or perhaps Haneifah, who came accompanied by the whole of his tribe. He was followed by Attefan the son of Amrû, Zeheir the son of Hâreth, and Zeh the son of Zeh, these also at the head of their respective tribes, and

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accompanied by the whole of their countrymen who at different periods had settled in Bahareyne. Having assembled at Heirah, these several tribes proceeded from thence to Anbaur, where being joined by the descendants of Bakhtunusser's captives so frequently referred to, they composed altogether a numerous body of determined warriors, against whom indeed the Armenians might have been incapable of making any effectual resistance, distracted as they were with internal commotions. The invaders became accordingly possessed of the whole of the territory from Heirah to Mossoul, and in effect of the whole of Jezzeirah to the straits of Hulwaun. The countries from that pass eastward to the river Jeyhoun, it is here repeated, including the dependencies of Hamadaun, Issfahaun, Jubbaul, Rey, Kohestaun, and Koummiss, together with the whole of Khorassaun, were still in the entire possession of the Mulouk-e-Towâeif; these being Adjem, or genuine Persians, who remained altogether independent of the authority of the invading Arabs of that period, to whose power they never submitted.

Thus, at all events, in entire possession of Irâk, and of the fertile plains of Mesopotamia, the Arabs, with the characteristic turbulence of the nation, fell into dissentions among themselves; of which the independent Princes who shared the Persian monarchy forbore, however, to take advantage, although the Arabs, on their part, had ever pertinaciously denied all submission to their authority. And in this state affairs appear to have continued, the Princes of the Persian empire observing the same system of forbearance towards their intrusive neighbours, until Abû Kurreb Assâeid, monarch of Yemen, also found his way into Irâk with a numerous accession of force; when, through the influx from Yemen on this, and from other parts of the Arabian Peninsula on former occasions, the towns of Heirah and Anbaur in particular, and in general every other town in Irâk, became in a manner thronged with Arabs. But when the extinction of the long established power of the Mulouk-e-Tawâeif was effected through the victories of Ardesheir Baubegan, and the death of Ardovaun, the Arabs were not only expelled from their acquisitions in Irâk, but driven, as we have already noticed, to wander once more among their native sands.

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From the desultory course into which the narrative is now falling, we are compelled to resign all prospect of obtaining from the pen of our author any regular detail of Arabian history; and therefore constrained to accept of such imperfect lights as may be brought upon the subject of that truly singular and original people, from a view of their proceedings in Irâk and the neighbouring countries, as furnished in the pages of the Tebrian.

The first, then, of those Arabs who made for himself considerable acquisitions in Irâk was, as we have already seen, Malek ben Nemeir, here called Malek ben Fohem, and entitled Yetteim-ullah, the orphan, or ward of God; and who, assuming the distinctions of royalty, fixed the seat of his government at Heirah. It becomes necessary to observe, that the Arabian princes of whom we are now speaking were all of them, without exception, gross idolaters; while the ruling powers of Syria, and the neighbouring provinces of Asia on that side, were as yet attached to the religion of the Messiah, although at a later period they fell off from Christianity and embraced the absurd superstitions of idolatry. In Irâk, Malek ben Fohem no sooner attained to sovereign power, than he proceeded on his part throughout his government to introduce the absurdities of Pagan worship, which were adopted by all who acknowledged his authority. According to the Kholausset-ul-akhbaur, having left his palace one evening to observe what was passing in the town, this Prince was, however, accidentally killed with an arrow shot by a person of the name of Seleimah, to whom he was unknown. He was succeeded by a brother of the name of Amrû, of whom nothing further is said; and this latter again by Khozzeimah, of whom more at large.

Khozzeimah, on whom, as already stated, was bestowed the appellation of Ul-Abress, the leper, succeeded in subjugating to his power the whole of the Arab chiefs settled in Irâk, his authority being further acknowledged in Bahareyne, and indeed in some part of Hejauz. The Prince of Yemen on one side, and the Mûlouk-e-Towâeif in Persia on the other, as well as those who governed in Roum, and some remoter districts of Hejauz, were however entirely independent of his authority. Nevertheless, in prudence and ability, Khozzeimah is described to have eminently surpassed all the princes of his nation, although this did not

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exempt him from being engaged in frequent contests with the contemporary chiefs of the adjoining territory. One of these contests arose on the following occasion.

On the confines of the Sowaud, or dark landscape of Irâk, there existed, in the direction of the desert, a spring of water, or well, called the well of Ayaud or Ayaugh, and so called from a prince of the Ammauleik or Amalekites of that name, by whom it was first discovered. As was not unfrequently the case, this was surrounded in process of time by a groupe of villages. The inhabitants in this instance appear to have been a community of Arabian Jews, stated at the same time to have been Akhwaul, perhaps Akhwaun, or collaterally sprung with Khozzeimah, the mother of whom being of the Benni Ayaud, and consequently a Jewess, and his father of the Benni-ul-Azd. At the period under consideration, the Benni Ayaud had for their chief a person of the name of Nazzer, the son of Ul Hâreth Rebbeiah, who was the son of Amrû, the son of Ul Hâreth, the son of Mûssâoud, the son of Mâlek, the son of Amrû, the son of Nemaurah, the son of Lakhm; which Lakhm was, as is well known, the name of a family of distinguished eminence among the Arabians, the founder being here represented as the grandfather, or ancestor in some degree removed, of Ayaud, the discoverer of the well of which we are speaking. It appears, moreover, that Nazzer ben Rebbeiah was at the same time the elected chief of the Benni Lakhm and Benni Ayaud, and had a son of the name of Auddy; a youth so extremely handsome as not to be surpassed in the whole compass of Arabia. Unfortunately the fame of the personal attractions of this youth could scarcely fail to reach the knowledge of Khozzeimah, whose licentious propensities were probably under little restraint from the influence of a besotted superstition; and accordingly an intimation was conveyed by that Prince to the Hey-e-Lakhm, or central abode of the Benni Lakhm, signifying a desire that Auddy the son of Nazzer, might be sent to his presence, where he affirmed that he should be treated with the same tenderness as if he were a child of his own.

The Benni Lakhm, however, peremptorily refused to comply; and although the message was repeated with an intimation that from his

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regard to the ties of blood, by which they were connected in the female line, he was averse to engage in hostilities against them, for a silly youth, they firmly persisted in their refusal. Khozzeimah, therefore, in order to enforce his demand, led his troops to the attack of the tribe. It appears that Khozzeimah had in his possession two idols, of the name of Zeiri Zeiren, or collectively Zeirnan, to the worship of which he particularly devoted himself; and which usually accompanied him on all his expeditions, each borne on a camel, and guarded by ten of his bravest warriors, who had them in sacred charge by night and day. When stationary in his camp, these tutelary deities were lodged in a magnificent tent set apart for their reception, and protected by the same guard of warriors. Finding, however, that Khozzeimah was approaching to attack them, the Benni Lakhm and Ayaud, convinced that they were unequal to contend with the superior force brought against them, determined therefore to avail themselves of some expedient to elude the danger, and the following was that which they adopted on the occasion. Selecting from among their people ten of those on whose courage and address they could rely, they employed the whole of them, under cover of the night, to explore their way to the tabernacle of the gods of Khozzeimah, and if possible to carry them off. Finding the guards overcome with sleep, the Ayaudites succeeded without great difficulty in executing their design, and brought away both the idols in perfect safety to their own place of abode.

The day following a messenger was despatched to announce to Khozzeimah, that for the atrocious injury which he was preparing to inflict upon them, his gods had enjoined them to give him battle, with the express assurance of undoubted victory. If therefore he were determined on hostility, they should be in perfect readiness to repel force by force. Nevertheless, if, on better consideration, he found himself disposed to accommodate the differences between them, they entertained not a doubt that they should be able to mediate, with success, for the return of the objects of his worship. As yet unapprized of the desertion of his household gods, Khozzeimah hastened to the tent which had been allotted for their abode; and finding, to his surprise and consternation, that they had actually disappeared, proceeded to interrogate the guards on the mysterious

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mysterious circumstance, of which they expressed their entire ignorance. Thus alarmed by the terrors of superstition, Khozzeimah at once resolved on compromising his dispute with the Benni Ayaud, in order to obtain the restoration of these idols; and for that purpose immediately opened a negociation with the offended tribe. Considering, however, that the sole object of his expedition would be frustrated, unless the handsome Auddy were suffered to return in his train, it was made the subject of urgent stipulation with the chiefs of the Benni Ayaud that they would concede this point, and that there was nothing in his power to give that they might not demand in return. In effect, after considerable importunity, and in order to relieve his kindred tribe from the pressure of the danger, the father of the youth was prevailed upon to yield to the wishes of Khozzeimah; and Auddy was accordingly conveyed to the camp of that Prince, who received him with peculiar satisfaction, and immediately withdrew into his own country.

In the station of cup-bearer, to which he was immediately, or shortly afterwards appointed, young Auddy was admitted to the most intimate confidence of his master, being allowed, in virtue of his office, free and unrestrained access to the most private apartments of the palace. It happened that Khozzeimah had an only sister, of the name of Erkaush, who could not view the attractions of the handsome cup-bearer without becoming enamoured with him; and being unable to control the violence of her passion, she early importuned him to become her associate in the gratification of it. Auddy at first declined these unfeminine advances, alleging that he could never prevail upon himself thus to betray the confidence of his master; but the lady's passion increasing with resistance, and being instructed by her in a plan by which Khozzeimah might be brought to assign her over to him in honourable wedlock, he finally consented. One evening, accordingly, that Khozzeimah seemed disposed to indulge with more than ordinary freedom in the juice of the grape, Auddy, as he had been instructed by his mistress to do, took care to supply him with his liquor unmixed with water, while that which was circulated to the guests was as carefully diluted with an ample proportion of the pure element; and the moment he perceived that his liquor had

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produced the desired effect, boldly embraced the opportunity to solicit the unguarded monarch that he would grant him the hand of his sister; which with little difficulty, in the delirium of intoxication, he was prevailed upon to do. That same night witnessed the consummation of their union between the enamoured pair, and the lady being a virgin, became immediately pregnant.

On the day following, Khozzeimah requiring the attendance of his cup-bearer, and observing that he was more than usually perfumed with aromatics and other essences, demanded the reason. Auddy replied with some assurance, that what he observed was the perfume of his bridal night; for that the evening before, under the influence of his libations, he had bestowed upon him the person of his royal sister, and that the companions of his indulgence were witnesses to the fact. The Prince evinced the strongest resentment on this intelligence; but, as he stood at some distance from him, while Khozzeimah, with one hand on his forehead, had his eyes fixed upon the floor, like one endeavouring to awaken recollection, Auddy availed himself of the opportunity to withdraw from his presence; and, instantly repairing to the apartment allotted to his use, there put on his armour, and made the best of his way, without further ceremony, to the Hey-Ayaud, or abode of his kindred tribe of Ayaud.

Khozzeimah, on the other hand, recovering from his reverie, and perceiving that Auddy had made his exit, now sent to require the presence of his sister; of whom he sternly demanded if she were not ashamed to have committed her destiny to the disposal of this vagabond Arabian slave. To which she replied, that possessing no authority in the disposal of her person, she had considered it her duty to acquiesce in the determination of her brother, to whom that authority naturally devolved; that had he thought fit, indeed, to admit her to his confidence on the occasion, it was possible that she might have remonstrated against the impropriety of such an alliance; but, situated as she was, she found herself incapable of acting in opposition to his will. Khozzeimah was compelled to acknowledge that she seemed sufficiently justified in what she had done; and could not but confess that the object of her choice was at the same time

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the offspring of a Prince, and a leader in his tribe. On sending accordingly to inquire after Auddy, and being apprized that he had actually withdrawn to his tribe, he evinced considerable regret, and seemed at first determined to reclaim him; but recollecting that they might upbraid him with now demanding, as the husband of his sister, that person whom they had formerly stigmatized as a slave, he dismissed all further anxiety on the subject. Auddy, on his part, seems however destined to but a brief career; for, on rejoining his tribe, one of the women became also enamoured with him, and he could not withhold himself from returning her attachment: and, as her brothers became apprized of the intercourse which was carrying on between the lovers, they watched their opportunity, one day while he was engaged in hunting, and threw the unfortunate minion headlong from a rock, in consequence of which he broke his neck.

At the expiration of nine months the sister of Khozzeimah became the mother of a boy, who early promised to rival in his exterior the graces of his unhappy father. Having nursed him in secret until he was five years of age, his mother then presented him splendidly arrayed to his uncle: who expressed himself highly delighted with the beauty of the child, embraced him tenderly, and gave him the name of Amrû. Khozzeimah now placed him with his own children, treating him indeed with a fondness far beyond any thing that he had been known to exhibit towards his own offspring. In his very infancy, sayings are recorded as coming from young Amrû, which bespoke an understanding of the very highest order, and they continue proverbial among the Arabs to this day. Of these the following, with the circumstances in which it originated, may be produced as an example. It was usual with Khozzeimah annually, on the return of spring, to pitch his tents in the desert, and there to remain until midsummer. During this season the soil is described to produce a spontaneous growth of mushrooms, perhaps truffles, and other esculent fungi, the former of which the Arabs used as food, both raw and otherwise. One day, while the Arabian prince was absent on one of his rides into the surrounding desert, his children, together with young Amrû, amused themselves in collecting mushrooms; but, while the former improvidently

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eat up the best, and presented to their father, on his return, only the worst of their gathering, Amrû reserved the very choicest for his uncle, keeping the worst for himself. Observing, therefore, a remarkable difference in favour of what had been presented to him by Amrû, Khozzeimah expressed some curiosity to know the reason. The youth significantly replied, "his choice must ever be the best who keeps his hands from his mouth;" which passed into a national proverb, current even to this day. Further delighted with this early display of wit and prudence in the child, the chief encircled his neck with a chain of gold; and hence he derived the appellation of Amrû Zitowk (Torquatus), being indeed the first of the Arab chiefs who exhibited such an appurtenance of dress, wearing it long afterwards as the inseparable ornament of his person.

Just, however, as he had arrived at ten years of age, Amrû, the son of Auddy, was destined one night to be carried off by evil genii—in other words, he became deranged in his intellects, and disappeared into the wilderness. Distressed beyond measure at the circumstance, Khozzeimah, when the absence of his nephew was announced to him the next morning, dispatched his retainers in every direction in search of the hapless wanderer, but in vain; and for ten years that the search was continued, with unremitting diligence, not a trace could be discovered of his fate. In the mean time, as hath been already indicated, young Amrû had plunged into the deepest solitudes of the desert, with no other companions than the beasts of the field, and for his only food the common herbage of the trackless waste; and, in this state, overgrown with hair and other exuberances, he exhibited at last all the exterior of the most savage brutality.

At the expiration, however, of the period of ten years, his understanding was gradually restored to him, and he became again reconciled to the sight of man, whose approach he no longer dreaded nor avoided. In these circumstances, two brothers of Arab race, of the name of Aukkail and Mâlek, the sons of a certain Kaadah ben Malek, were travelling from Damascus to Heirah, where the object of their journey required that they should seek the presence of Khozzeimah. The travellers had heard that

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the sister's son of the Arabian prince had been spirited away some years before, by the Jinn, and they had halted at the end of one of the stages, in the desert, in order to refresh and repose themselves. They were, moreover, accompanied by a female minstrel, who served at the same time to prepare and attend them at their repast, and to amuse them with her vocal melodies. The minstrel had just served up their repast, consisting of a whole lamb, either baked or roasted, when Amrû, barefooted and bareheaded, his nails preposterously overgrown, and his hair dishevelled and floating in the wind, made his appearance at a respectful distance, not without exciting some surprise and terror. Having approached a little nearer, he quietly seated himself on the turf, and saluted the travellers. On this they invited him to partake in their refreshments; and their attendant, breaking off a bony part of the leg of the lamb, threw it towards the stranger, much in the same manner as she would have thrown it to a dog. Amrû seized the bone, and began to gnaw it with all the eagerness of hunger, at the same time stretching out his hand, as if to entreat for some of the more delicious morsels on which they were regaling themselves. The minstrel's name happened, singularly enough, to have been Omm-e-Amrû—mother of Amrû—and as, in serving round the pieces of new cheese, she rather uncivilly passed the poor wanderer by, the recollection of his mother came suddenly upon him, and he uttered an involuntary exclamation, appealing to a mother's pity precisely in the words of the minstrel's name—"alas, mother of Amrû!" The travellers, in a tone of sympathy, now requested that he would inform them who he was, and he made himself known to them without reserve; on which they immediately arose and embraced him. They then proceeded to comb his hair, pare his nails, and furnish him with such apparel as they had at hand; naturally concluding that they could not offer to Khozzeimah a present more acceptable than his long-lost relative perfectly restored to his intellects. They took him accordingly under their protection, and conducted him to the presence of the Arabian prince; but the circumstances of his neglected and savage life had so completely altered his exterior, that not a vestige was left by which to recognize the youthful wanderer. Khozzeimah, therefore, consigned

consigned to his mother the charge of deciding upon his identity. It was not however before she had kept him in her apartments for seven days, and he had gradually resumed the traces of his former beauty, that she was able to determine. She then arrayed him in a vesture suitable to his rank, and sent him once more to the presence of his uncle: who now recognized him without difficulty, and expressed himself adequately rejoiced at his recovery. Then calling for the towk or neck ornament, which, from the hour of his disappearance, his mother had never lost sight of, and which she constantly bathed with her tears, Khozzeimah essayed to replace it round the neck of Amrû; but as the period of ten years had produced the natural enlargement in the proportions of the youth, the towk was found too small; and his observation, that "Amrû was grown too big for his collar," also passed into a proverb, to this day current among the Arabians.

The two brothers from Damascus were now desired by Khozzeimah to ask whatever they chose, and that he would not fail to gratify them to the full extent of the service which they had rendered to his family. Their answer went to assure him, that in seeking his presence the object of their highest ambition was to become enrolled among his humblest vassals. In concurrence with these professions, they were immediately admitted among the most intimate of his associates, and so continued to remain as long as he lived. At all events, it is a known tradition among the Arabs, that the two brothers, Mâlek and Aukkail, were for a long time the intimate friends and confidential agents of Khozzeimah, and this is confirmed by many an Arabic strain, and celebrated by many a bard. The fact is further corroborated, adds our author, by the circumstance that to be "the intimates of Khozzeimah," is proverbial of two persons, whose friendship is not to be terminated but in death. With regard to Amrû, the son of Auddy, he was immediately restored to his place among the children of Khozzeimah, and to that kinder treatment which he had ever experienced beyond the rest of the family.

At this period there flourished another Arabian prince, of the race of Amalek, whose name was Amrû, the son of Terreb, or Tarrab, who was the son of Hussaun ul Alkemy. This chief was ruler of Jezzeirah, well

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known, observes our author, to be the territory lying between Irâk Arab and Syria, and on the right hand as you proceed from the former province. It is said moreover to have contained, at the period at which the son of Jerreir was writing his history, seven populous and flourishing cities, of which Mossoul was the principal; and of four others, the names were Hodeibiah (quere Hobairah), Serrauf, Rahbah (probably Rakkah), and Saumarah. These, again, are separated by extensive deserts, are approached by different roads, and circumscribed by boundaries of a manifold description. Sovereign, at all events of the country thus indicated, Amrû, the son of Terreb, on some provocation or other, drew together his troops, and proceeded at their head to invade the territories of Khozzeimah, with the design of wresting from him the province of Irâk. Being, however, courageously opposed by Khozzeimah, he was defeated in a decisive battle, and killed by that prince; leaving an elder daughter, of superior talents and understanding, whose name was Naylah, but on whom her countrymen, for the exuberant growth of her hair,* bestowed the nickname of *Zabba*. To this princess, on their retreat into Jezzeirah, the troops of Amrû-eben-Terreb were compelled to announce the defeat and death of her father, and the consequent loss of their all, through the success of Khozzeimah.

Immediately throwing open the gates of her father's treasury, Naylah distributed the contents, without reserve, in order to make good to the troops their loss of property; after which, confidently demanding their allegiance, they were easily prevailed upon to unite in seating her in the government of the country, pledging themselves at the same time, whenever she required it, to return into Irâk, and avenge the blood of her father. Thus in possession of Jezzeirah, Naylah remained quiescent for a period of five years; until, indeed, she could assure herself that her authority was firmly and perfectly established, and that she might entirely venture to confide in the attachment of her soldiers.

The narrative proceeds to relate, that Naylah had a sister of the name of Rebbeiah, equally gifted with herself in the powers of a superior understanding, and mental excellence; and for this sister she had erected, on the western bank of the Euphrates, a Koushek. Kiosk. or country palace,

* *In quibusdam partibus.*

palace, where, with the same sister, she usually retired to pass the winter, while she devoted the summer season to make a circuit of the countries subject to her authority. When, however, the period arrived at which she considered that her power was sufficiently secured, her attention became at once directed towards the execution of her long cherished design of avenging upon Khozzeimah the death of her father. Nevertheless, before she finally entered upon the design, she conceived it expedient to demand the advice of her sister, whose excellent understanding she held in high respect; and every argument was employed on the part of that prudent female to dissuade her from embarking in a course of hostilities, of which it was impossible to foretell the issue. "War," she observed, "is like the caterpillar, which devours every "thing in its course. Remember that thou art a woman, and thine "adversary a man; and that the chances of success, the probabilities of "victory, are infinitely more in his favour than in thine. Should then "the fate of arms decide for Khozzeimah, it is not difficult to foresee "what may become of thy government, and all attached to it; neither "is it, indeed, exactly the province of a woman to be the avenger of "blood. Dismiss then from thy mind all idle thoughts of a design so "extravagant, and let thy invention be employed to lure this man into "thy power, by some contrivance more becoming the character of our "sex." The concluding suggestion was not lost upon Naylah, and a plan having been matured accordingly, she dispatched an agent to Khozzeimah with the following proposals: "With all her acquisitions of "power," she is described to have stated, "woman is but a woman after "all, feeble and incapable of laborious exertion; neither did I accept "of a throne with any other object than to preclude the necessity of my "father's soldiers dispersing for want of support. I have considered, "moreover, the disgrace to which a woman is exposed who takes her "seat among men; neither is it held otherwise than dishonourable that "man should submit to the authority of the weaker sex. Under these "considerations, then, and in preference to all the princes of the earth, "I have resolved to resign myself to thy disposal, because in courage "and in blood, as well as in every virtue incident to man, thou art to all "superior.

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" superior. Haste then to my presence, that I may at once become thy " wedded bride, and put thee in possession of my throne."

These proposals were of a complexion too flattering not to accord with the wishes of an ambitious monarch, and Khozzeimah resolved without hesitation to accede to them, finding his military vassals cheerfully disposed to concur in his design. There was however among his chiefs one of the name of Kesseir the son of Saaud, highly born, of great prudence, and not less generous than loyal, that openly avowed his dissent. His father Saaud had indeed married into the family of Khozzeimah, and Kesseir was the issue of this marriage. Differing then in opinion with his fellow-chiefs, Kesseir openly protested that the resolution of his Prince was as imprudent, as the treachery which had urged him to it was manifest; supporting his intreaties that it might be abandoned, with the observation, that however suitable to the council-chamber, it would be worse than useless to deliberate in the face of the sun—indicating, that after having once embarked in the enterprize, deliberation would be absurd. All this, with other arguments in support of his opinion, Kesseir repeated without reserve to Khozzeimah, who now applied for advice to his nephew Amrû; and it so happened that the counsels of this latter decided in favour of the resolution. Nevertheless Kesseir persisted in his endeavours to dissuade, again intreating that Khozzeimah would beware of yielding to the invitations of a woman, while his hands were yet polluted with the blood of her father. On the contrary, he recommended that some person might be dispatched to inform this artful Princess that if she were sincerely desirous of accomplishing the object which she professed, she would find a suitable reception prepared for her in Irâk.

All the arguments of Kesseir proved however unavailing, and Khozzeimah determined, without further deliberation, on the ill-suited union with the Princess of Jezzeirah. Accordingly, consigning the care of his household and family to Amrû the son of Auddy, and the public administration of his government to another of his captains, Amrû Abduljenn the Jorhamite, a person of high rank and distinguished courage, as Regent during his absence, he finally proceeded on his journey,

journey, accompanied by a few only of his confidential servants, and the sincere and loyal Kesseir. It may be here proper to observe, although the author merely refers to it as the origin of an Arabian proverb, that at this period the residence of Khozzeimah appears to have been at Bekkah, a city of which name seems to have been then existing in the territory between the Tigris and Euphrates.

Thus at all events quitting Irâk, Khozzeimah prosecuted his journey along the banks of the Euphrates until he came to Oudeibah, peradventure the Hodeibiah formerly mentioned; when, from some misgivings which crossed his mind, he began to repent of the undertaking, and he demanded of Kesseir what he now thought of the matter. Kesseir briefly replied, that when he quitted his palace, he had discarded all deliberation. Decamping thence, Khozzeimah advanced another stage, and being here met by the agents of Naylah, with a variety of rare and costly presents, he again demanded of his honest counsellor what he thought of these things. Again Kesseir briefly replied, that against the dangers which arose before them, a few trifling presents would weigh but little in the scale. The agents of Naylah now proceeded to announce, that their mistress had commanded her troops to present themselves to the royal stranger, in order to do homage to his authority. At this crisis Khozzeimah acknowledged that his heart smote him, and that he experienced the most anxious apprehensions; and he demanded, for the last time, of the intelligent Kesseir, what course he would recommend in the midst of these alarming perplexities. "To-morrow," replied Kesseir, "when the troops of Jezzeirah make their appearance, if they encamp "without disturbance, and are otherwise respectful in their demeanour, "all may yet be well, and there may be nothing to fear; but, if they are "seen to take post in every direction around, in military array, the crisis "is full of difficulty, and the danger imminent."—"What then wouldst "thou advise?" said Khozzeimah.—"Call for thy horse Assâ," answered Kesseir, "mount him without the smallest delay, and peradventure it may yet be possible to effect thy escape." This horse, it is observed, was a favourite state charger belonging to Khozzeimah, which, in all Arabia, had not its equal in fleetness.

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On the following day, when Khozzeimah was on his way to enter the capital of Naylah, or Zabba, as she is now invariably denominated, the troops of that Princess made their appearance on all sides; but not a single horseman dismounted to pay his respects to the royal stranger. In this extremity Khozzeimah called most anxiously for his charger; but his attendants were no longer permitted to obey his orders. Kesseir, on his part, perceiving what had taken place, instantly mounted the celebrated courser himself, and freely giving him the lash, succeeded without great difficulty in extricating himself from the fatal snare, no one attempting to pursue him. His flight was, however, not unobserved by the unhappy Khozzeimah, who could only express in terms of useless regret, that the fidelity of his attendants seemed to be of the same standard with his unhappy destiny. Kesseir however continued his flight, without intermission, for the whole of the day and night, and the day following, until the hour of evening prayer, or at least that which in after times was set apart for that devout purpose, when reaching a particular village which he entered, and dismounting from his courser, the noble animal immediately dropped down and expired; and the village retains to this day the name of Berah-ul-Assâ, the calamity or catastrophe of Assâ.

Surrounded by hostile troops, on the other hand, Khozzeimah proceeded disconsolately, and every now and then casting an anxious look behind him, until he reached the palace of Zabba, to whose presence he was immediately conducted. The first question which she addressed to him was, "What has brought thee thither?" His reply was, "The hope of "becoming thy husband." On which, lifting up the skirt of her robe, and displaying her hairy *knees*, she observed that a woman so circumstanced would scarcely expose herself to the hazard of becoming a bride; neither was a man who exhibited a countenance retroverted like his, much qualified to be a bridegroom. "Know," said she, in conclusion, "that the purpose for which thou hast been invited thither, is to atone for "the blood of my father." Then calling for two floor-cloths of goat-skin, she caused him to be seated on the ground between them; after which, placing a basin of gold on each side of him, she ordered a vein to

to be opened in both his arms, the blood being received into the two basins, until the arms of Khozzeimah falling lifeless by his side, it ran over. This drew from Zabba the exclamation, "Waste not the blood of "a Prince, lest the blood of Princes be made to run to waste." Thus, at all events, perished Khozzeimah-ul-Abress, affording a memorable example of the immitigable fierceness of a woman's vengeance. Zabba further directed that the blood should be absorbed in a quantity of cotton, which when properly dried, was then collected into a chest or cabinet, and finally deposited in the treasury of the state, with the record affixed to it that "this was the atonement for a father's blood."

At the village to which he had effected his escape from this scene of treachery, Kesseir received intelligence of the death of Khozzeimah; and he shortly afterwards returned into Irâk, where he communicated to Amrû the son of Auddy, and Amrû ben ul Jenn, all that he knew of this extraordinary catastrophe. The Jorhamite immediately resigned the government of Irâk into the hands of Amrû ul Auddy, the whole of the troops unanimously assembling to acknowledge his authority. Kesseir, however, expressly withheld his allegiance, until Amrû should have signally avenged the murder of his uncle. Zabba, on the other hand, when intelligence was announced to her of the accession of Amrû, and that the troops had rallied round his standard, could ill suppress her apprehensions that the young chief could scarcely fail to exact severe atonement for the murder of his relative. She had among her retainers at this period an old astrologer, who had foretold to her, among other matters, that her destruction was destined to be accomplished by means of a young man of royal birth, and of the name of Amrû, who would possess himself of her dominions; nevertheless, that he would not put her death, but that she was destined to perish by her own hands. It was therefore not extraordinary that Zabba should have been impelled to regard the proceedings of the son of Auddy, with equal circumspection and anxiety; and she confined her abode thenceforward, accordingly, to the palace of her sister, which she had had the precaution to fortify; no longer venturing, as she had been accustomed to do, to visit in rotation the several districts subordinate to her authority. She caused, at

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the same time, a subterraneous communication to be formed between her own palace and a neighbouring fortress, by means of which, in the hour of danger, she might be able to convey herself to a place of safety.

Among other devices to which she is said to have had recourse, in her vain attempt to elude her destiny, she instructed a painter of the name of Fakkarem, who had long subsisted on her bounty, to proceed into Irâk; in order to embrace his opportunity to take the likeness of her mortal enemy in every possible attitude, sitting, standing, and on horseback, and in his summer and winter dress; and after having accomplished the object of his journey, to return immediately to her court, carefully bringing with him the portraits of Amrû—so that she might be able to recognize his person with sufficient certainty, whenever, by open force or by stratagem, he might succeed in getting her into his power. The painter repaired accordingly into Irâk, and having obtained access to the person of Amrû, in the course of a twelvemonth's residence in the country, succeeded in taking several likenesses of the Prince, in a variety of situations, with which he hastened, as he had been instructed to do, to the presence of his mistress.

On the other hand, at the termination of a second year, Kesseir renewed his importunities with Amrû, no longer to delay his just revenge for the murder of his uncle; for Khozzeimah, he observed, was not of that trifling consideration among the princes of the earth that his blood should be shed without an awful reckoning. Amrû expressed himself perfectly disposed to gratify the desire of vengeance, but that he had not yet been able to determine on any eligible plan of proceeding. "For this same Zabba," said he, "is as much beyond my reach as yon eagle in the "sky." With devoted zeal Kesseir instantly desired that his nose might be taken off, and his back properly lacerated with the whip, and that the rest might be left to his management. To this the Arabian Prince positively refused to agree, declaring that the merit and virtues of Kesseir bore much too high a value in his esteem, to expose him to such cruel degradation. "At least," observed Kesseir, "permit me to use "mine own discretion, and on me alone be the blame." Having, however, at last obtained the consent of Amrû to act as he thought fit,

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Kesseir proceeded to mutilate himself, as he had suggested, and to inflict upon his own shoulders the flagellation required; those who witnessed the circumstance coldly observing, that *Kesseir would scarcely cut off his nose without an object;* and this also became a proverb.

In this situation, bareheaded and barefooted, Kesseir took the road into Jezzeirah, where his arrival, and the distress and wretchedness of his appearance, were speedily reported to Zabba. Having been conveyed to the presence of that Princess, he was desired to explain the circumstances by which he could have been reduced to this forlorn and piteous condition; and Kesseir did not hesitate to declare in answer, that all his sufferings had arisen from the cruelty of Amrû the son of Auddy, because, as the latter averred, he had first misled his uncle Khozzeimah into danger, and then betrayed him to his destruction; that having been finally cast into prison, he had however contrived to effect his escape, alleging his preference for the protection of Naylah, because, of all the sovereigns of the earth, he knew that she was the most obnoxious to Amrû. He was then formally received into the protection of Zabba, who caused him to be lodged in a splendid mansion, and to be otherwise surrounded with affluence. When he had resided for some time about the court of Zabba, she became acquainted with the sound judgment and distinguished talent of Kesseir; and it was not long before she admitted him to her councils, and finally to her entire confidence. In these circumstances another year was suffered to elapse, when one day, as they were in conference together, some pieces of drapery, the manufacture of Irâk, were exhibited in the presence of Zabba: on which she expressed her regret that her wardrobe furnished nothing similar, neither was any thing of the kind produced within the whole circumference of her authority. Kesseir availed himself of the opportunity to remark that in Irâk these articles were to be procured to an unlimited extent; that, if it were the Princess's desire, he would make such a selection of the produce of Jezzeirah as was disposable in Irâk; that in the condition to which he had been reduced, he was indeed no longer fit for any other employment than that of trade; and that he therefore could claim no particular merit for the offer which he now made to accompany any of the merchants of Jezzeirah, whom

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she might appoint for the purpose, into Irâk—in order to assist them, in such a disguise as should secure him against discovery, in procuring an abundant supply of the articles which appeared to excite so much of her admiration.

Extremely delighted with what he said, Zabba concurred without hesitation in a proposal, which seemed to promise so much gratification to female vanity; and she accordingly caused him to be furnished with the requisite supplies from her treasury, for the purchase of such articles of the produce of the country as he knew would be saleable with advantage in Irâk. In short, the Princess finally dismissed him for that province in charge of a caravan of camels, with property to a very considerable amount. Proceeding accordingly into Irâk, Kesseir conducted his caravan immediately to the city in which Amrû, the son of Auddy, at this period kept his court; and having readily disposed of his adventure, found no difficulty in making the requisite purchases in the manufactures of Irâk, conformably to the object of his mission. Then obtaining a secret interview with Amrû, he communicated to him the particulars of his plan; and having received from that prince, in furtherance of his design, some of the most valuable curiosities of the country, he returned shortly afterwards, with all he had collected, to the presence of the Princess of Jezzeirah.

It would be unfaithful to our original not to observe, that on the dismission of Kesseir on his commercial adventure into Irâk, her sister earnestly expostulated with Zabba on the imbecility of entrusting a consignment of so much value to a person of yet dubious fidelity, assuring the Princess of her conviction that she would never see him again. Zabba replied, with singular generosity, that if he should return, he would do no more than was expected from him in the faithful discharge of his obligations. But, though he should prove unfaithful to his trust, and she should never set eyes upon him again, still she should not repine; since the whole of the property was not more than what he was well entitled to, for the sufferings which he had endured in promoting the object of her just revenge. Zabba was therefore more than usually rejoiced when, in spite of these misgivings, the adventurer made his appearance

appearance in her capital, and hastened to display before her his rich assortment of the manufactures of his rejected country. Of these, when she had selected all that she required for her own use, she consigned the remainder to her agent, to dispose of for himself.

When the fourth year was arrived, Zabba resolved to dispatch Kesseir on a second commercial speculation into Irâk, and for this purpose again put him in possession of an investment of great value. But before he took his departure on this occasion, it was represented by Kesseir that the bags with which he had been formerly supplied were much too small, and of too slight a texture, for the purposes of safe conveyance; and he therefore recommended that they should provide him with some of larger dimensions made of horse-hair, so as to contain at once a greater burden, and be better fitted to the backs of his camels. One thousand pairs of large sacks made of haircloth, were according prepared under the directions of Kesseir, to whom is therefore ascribed the invention of this species of sack, and with these, competently furnished with a variety of merchandize, he again took the road towards Irâk.

Immediately on his arrival Kesseir found access to the presence of Amrû, to whom he announced that if he were disposed for vengeance the crisis was now arrived; and when Amrû desired to be further apprized of the nature of his plans, he explained that a warrior with his arms was to be enclosed in each of the sacks, which he had provided for the occasion, to the number of two thousand, and that Amrû was himself to make one of the two thousand thus enclosed. That, by this contrivance there would be no difficulty in obtaining admission into the capital of Zabba; and, once admitted, the soldiers might be easily disengaged from the packages, and, himself at the head of them, an immediate attack made upon the enemy in the very moment of surprise and consternation. At the same time, Kesseir acquainted Amrû with the secret of the subterraneous passage leading from the palace of Zabba, to the castle at some distance; pledging his word to place him at the entrance of this passage, little doubting, the moment she became alarmed, that the affrighted Princess would make directly for the spot, and whom, as he valued his future welfare, he charged him to put to death without hesitation.

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The assent of Amrû having been readily obtained, and the necessary arrangements completed, each of the sacks was charged with an armed soldier, Amrû himself among the number; and the necks of the packages having been properly secured, and the end of the fastenings placed in the hands of the enclosed warriors, the whole Karavan proceeded on its way into Jezzeirah. On its arrival near the principal town, Kesseir hastened on before, to the presence of Zabba, whom, with well-affected zeal, he professed to congratulate on the approach this year of a convoy so superb, as to surpass beyond all comparison whatever she had witnessed on any former occasion. Impatient to feast her eyes with the spectacle, Zabba could not prevail upon herself to await its approach in her palace, and she proceeded to some distance without the town to survey the portentous cavalcade thus heavily charged with mischief and death; after which, she returned into the city.

The Karavan followed; but, in entering the gate an accident had nearly disconcerted the whole design: for, observing one of the camels absolutely moaning under the weight of its load, one of the guards at the gate struck the package with his partizan, and the soldier within uttering an involuntary groan, the guard could not avoid exclaiming, "These loads, peradventure, contain no good." Unfortunately his suspicions were carried no further, and the train of camels was permitted to gain the centre of the town without obstruction. The animals being then as usual made to rest upon their knees, the armed warriors were released from their fastenings without delay, and, sword in hand, fell upon the unarmed and astonished inhabitants, whom they massacred with little resistance. Kesseir instantly conducted Amrû to the entrance of the subterraneous communication; from which he admonished him not to stir a step, because, as he repeated, he was well assured that Zabba would not fail to seek the spot in the hope of effecting her escape, and again charging him, at his peril, to seize and put her to death.

As had been too well foreseen, the moment the alarm was given that Amrû and his soldiers were in the town, Zabba flew to gain the entrance of the secret passage; and her despair and horror may be well imagined, when she perceived on the spot a warrior, standing sword in hand, whom,

whom, from the pictures in her possession, she instantly recognized to be her mortal enemy. At once her resolution was taken. The Princess wore on her finger a ring, under the gem of which, in the contemplation of such a crisis, had long since been enclosed a deadly poison: and she no sooner ascertained the identity of Amrû, than she swallowed the poison, ring and all, exclaiming, with a contemptuous smile, "I shall "perish by mine own hand, never by thine!" and instantly dropping senseless on the floor, Amrû soon completed what the poison had so rapidly begun.

Having thus accomplished the object of his vengeance, in the death of Zabba, Amrû at the same moment caused the martial music to announce his victory, and the slaughter of the inhabitants to cease. Then, taking possession of the treasures of the fallen Princess, he annexed the territory of Jezzeirah to that of Irâk; the troops of the province quietly submitting to his authority, which is alleged to have now extended, not only over Jezzeirah and Irâk, but over all Arabia. The reign of Amrû-ul-Auddy is further said to have occupied a period of one hundred and twenty years, which is a manifest exaggeration, such an interval being amply sufficient to embrace a duration of four reigns upon a moderate average; and, in fact, on referring to the list in the Kholausset-ul-akhbaur, it will be found that no less than three princes of that name succeeded each other in rotation, after the demise of the first Amrû; namely, Amrû-ul-Keyss, the son of Amrû, and surnamed ul Yedû, possibly ul Bedûi, who reigned for a period of one hundred and fourteen years; Amrû, the son of Amrû-ul-Keyss, who reigned for sixty years; and Amrû Keyss, the son of Amrû last named, who reigned for one and twenty years and three months, and was succeeded by his son Niauman, surnamed *ul Aour*, or the one-eyed, the preceptor of Behramgour, of whom hereafter.

The government of which Amrû, the son of Auddy, was thus the founder, including the territory of Irâk Arab and Jezzeirah, together with the adjoining deserts and the whole of Hejauz, descended without interruption to his posterity, who became distinguished by the appellation of the Mûlouk-ul-Nasser, or rather Nazzer, traces of whose history will be found in sufficient detail in the annals of both Persia and Arabia.

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The provinces to the eastward of the ridges of Hulwaun continued, however, in possession of the Mulk-e-Towâeif, or Tawâeif; while Syria and Roum, or Asia Minor, fell into the hands of the Cæsars; and thus affairs remained until the power of the Mûlk-e-Towâeif was extinguished, as we have said before, by Ardesheir Baubegan. The whole of Khorassaun and Irâk Adjem becoming then subjugated to the authority of that conqueror, he turned his arms against the possessions of the Mûlk-e-Nazzer, in Irâk and Jezzeirah, from whence he forced that line of princes back into Bahaureyne, Hejauz, and the surrounding deserts, compelling them, even there, to acknowledge obedience to his authority. The same subjugation was extended by that monarch into Yemen, as well as into the whole of the remaining divisions of Arabia, and part of Syria.

Nevertheless, a great many of the race of Nazzer outlived the irruption of Ardesheir; for, when expelled by that monarch from Irâk Arab, they were permitted by him to occupy the countries of Bahaureyne, Yemen, and Hejauz, and they again chose a prince from among the descendants of Amrû the son of Auddy, to rule over them. It is added, moreover, that the residence of these later princes was somewhere to the westward or south-westward of Jezzeirah, most probably at Heirah, as that of the Persian monarchs, of the race of Sassan, was at Medâein. The successors of Ardesheir Baubegan continued the government of Bahaureyne, Hejauz and the adjoining deserts, for many generations, on the same terms of fealty to the Mulouk-ul-Nazzer, the last of whom was Niauman, the son of Mûnzer, or Mondar; most probably the same who, according to the Kholausset-ul-akhbaur, after a reign of two and twenty years, was put to death by Khossrou Parvîz, and the government transferred by that monarch to Ayauss, the son of Kabeissah, of the tribe of Tâey. It is, however, to be remembered, that the events here described, relating to Khozzeimah and Amrû the son of Auddy, as well as many other remarkable occurrences in the history of the Arabs, must be assigned to that period during which the Persian empire continued in the hands of the Mûlouk-e-Towâeif, seeing that this race is well known to have flourished for at least five centuries; that is to say, from the time of Alexander of Macedon to that of Ardesheir Baubegan. Some of these latter occurrences

rences, of a more domestic import, the author here ventures to introduce into his narrative. TARIKH TEBRY.

At the period during which Khozzeimah-ul-Abress held the sovereignty of Irâk, two tribes of Arab race, of the name of Tessem and Jadeiss, respectively, were settled in Yemaumah, and were governed under the authority of that prince by an Alkemite chieftain, belonging to the former tribe of Tessem. This man proved, however, an arbitrary and atrocious tyrant, whose system of oppression was carried to that extremity, that none of the daughters of the people under his authority were permitted to marry, until their virgin honours had been first placed at his disposal; and against this humiliating and disgraceful condition they were long without alternative. The tribe of Tessem being of the same race with the tyrant, were, nevertheless, exempted from the operation of this odious and detestable regulation. But after they had been compelled to submit for some years to be thus dishonoured, a chief of the tribe of Jadeiss, whose name was Asswad, the son of Offaur (perhaps Ghoffaur), one day, at an assembly of his brother chiefs, ventured to remonstrate with them on the slavish endurance with which they had bent their necks to this most insulting of wrongs,—a wrong against which the very dogs in the desert would exert their fury; and much more so those who would support the slightest claim to the attributes of manhood. Boldly he, therefore, called upon them for their support in an attempt, once for all, to deliver their tribe and kindred from the tyranny of this odious oppressor.

His countrymen requested, upon this, that he would explain without reserve the nature of his designs; and he proceeded to disclose, that it was his intention to invite the tyrant and the whole of his tribe to a sumptuous entertainment; at which he proposed that the chiefs of the tribe of Jadeiss should be present with their followers, in the proportion of two for one, all of them secretly armed, while the Tessemites should be invited to come without their arms. In furtherance of this plan, Asswad engaged to put the tyrant to death with his own hand, the moment he entered his door, while his associates in the conspiracy should fall, two to one, on the chiefs of the tyrant's retinue; and when these were disposed of, there could be no great difficulty in dispatching the

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remainder of the tribe. The plan was unanimously approved of, and, being carried into immediate execution, was attended with complete success, the Alkemite, with the whole of his kindred of the race of Tessem, perishing by the hands of the conspirators; one individual alone excepted, of the name of Reyah-ben-Merhouf, who escaped to the protection of Hussaun-ben-Tobba, the monarch of Yemen, of whom we have already cursorily spoken.

To that prince the fugitive proceeded, to communicate the circumstances of the bloody tragedy from which he had just escaped, and Hussaun evinced the utmost indignation at the report. He hastened shortly afterwards, at the head of a considerable force, towards the territory of Yemaumah, for the purpose of punishing the treachery of the tribe of Jadeiss. When at the distance of three days' march from Yemaumah, Reyah made it known to the Prince of Yemen, that he had a sister married to one of the chiefs of the obnoxious tribe, and that she possessed the faculty of sight in such perfection, as to be able to discern any object at the distance, at which they were arrived, of three days' journey. That in this respect there was not on earth her equal; but that, as her eyes resembled those of a cat, they called her Azrak-ul-Yemaumah—the grey-eyed maid of Yemaumah; the story of whom, observes our author, is generally known among Arabians. Reyah, therefore, recommended that each of the soldiers should be directed to furnish himself with the leafy branch of a tree, from a forest hard by, which he was to carry before him; so that when Azrak should cast her eyes in that direction, she should not be able to perceive the men, because of the branches by which they were covered.

The troops supplied themselves accordingly; and the men of the tribe of Jadeiss having desired Azrak to place herself on the top of a tower, in order to report to them what she might discover, it was first of all announced that she observed what bore the appearance of trees, but that certainly the movement was the movement of human beings. This, they said, was of no importance. The day following she was again requested to be on the watch, and to apprize them of what she saw. On this occasion she described, that behind one of the trees she could plainly discover a man picking

picking a bone of meat, with a pair of tattered sandals in one hand, and that as he moved the tree moved with him. Again they considered that what she said was not worth their attention; and they could not forbear observing to her, that her usual visual powers must have forsaken her, or at least that they were greatly impaired. The consequence of this fatal incredulity was as might have been foreseen. On the third day they were found totally unprepared by the enemy, and were all of them put to the sword. When Azrak was taken before Hussaun-ben-Tobba, that prince demanded to know what means she employed to attain such extraordinary powers of vision; and her answer was, that she never went to sleep without applying surmah, antimony, or some other species of collyrium to her eyes. We shall see that presently, thought he; and causing her eye-balls to be forced from their sockets, it was found that the whole of the vessels within were become perfectly black.

Having laid waste the whole of Yemaumah, Hussaun-ben-Tobba returned into Yemen; and we now learn that, receiving accounts of the rising fortunes of Khozzeimah-ul-Abress in Irâk, a body of troops was dispatched, not long afterwards, by Hussaun, in order to check the growing power of that ill-fated chief, who is said to have experienced some severe reverses in consequence of this, perhaps unexpected, attack from behind him. Of Hussaun-ben-Tobba it is here further recorded, that he was a prince of high renown, illustrious among the monarchs of this ancient race, who so long reigned in Yemen. Of the manner in which he perished by a conspiracy among his own Ameirs, of which his brother Omar, or Amrû, was at the head, after a long reign of seventy years, we have already spoken.

He was succeeded, according to our original, by a son who has been distinguished by the title of Tobba-ul-Assgher—the younger Tobba, who appears to have been the last of his race, at least who bore this title; for, according to the Kholausset-ul-akhbaur, the affairs of Yemen, after his time, falling into confusion, none of the family who attained to power was ever subsequently dignified with the appellation of Tobba. Of this Tobba-ul-Assgher some particulars are related, which, in the dearth of other matter, are introduced in this place.

Having

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Having visited Mekkah one year at the season of the pilgrimage, accompanied by his army, the equipment of his kitchens was on a scale so magnificent, as to have furnished provision for the entertainment of the whole assemblage of pilgrims from all parts of the world; and as he caused the tents destined for this use to be pitched on a spot between two of the hills in the neighbourhood of Mekkah, a village on the same spot retains to this day the name of Sogheb-ul-Mettaanah. It was on the same occasion that he covered the roof of the Kaaubah, with a canopy composed of his own robes, such as had never before been seen, and of a costliness beyond all estimate. On the same occasion also, on a complaint from the citizens of Yathreb, Medeinah then so called, composed of the tribes of Aouss and Khazredje, that the descendants of those Jews who had been of old expelled from Syria, and there found an hospitable asylum, were now become the oppressors of their country, Tobba led his troops to that quarter; encamping in the neighbourhood of Medeinah, at the place ever afterwards known by the name of the Station of the King. From thence he dispatched a force into the city, where they executed severe vengeance on the Jewish inhabitants; after which he returned again by way of Mekkah into Yemen.

But we are disposed to suspect some confusion of circumstances, when our author describes this same Tobba-ul-Assgher to have been the monarch who employed his armies to invade the empire of China, while his son with a part diverged into Hindûstaun, to attack the same empire on that side. That one of his captains, of the name of Sammer, or Thammer-zul-Jennah—Thammer the eagle-winged, so called from the rapidity of his marches, was the chief who proceeded through Tûrkestaun to the invasion of China on the same occasion; and that, on reaching Samarkand, the frontier of China at this period extending all the way to that city, Sammer laid siege to it, and having reduced and laid it in ruins, he put the whole of the inhabitants to the sword. He then rebuilt and refurnished the city with inhabitants, calling it after his own name, Sammerkand—the city of Sammer; *kund*, in the ancient Pehlvy dialect, signifying a city of the first magnitude. After this, that he continued his march into the Chinese territory, where he fought and conquered in every

every direction, and then returned in triumph into his own country, to enjoy the fruit of his manifold victories. It would be almost superfluous to remind the reader, that the exploits here recapitulated have been already assigned to Shaumer Berraush, a former King of Yemen; and there does not appear at present any just reason for ascribing them to any other. From the Kholausset-ul-akhbaur we further learn, on the subject of Tobba-ul-Assgher, that this monarch deposited a written attestation of his belief in the future mission of *Mahommed*, in the hands of Shâeil, or Shamoul; a certain Jew, who, with many others, accompanied him on the visit to Mekkah on the occasion already mentioned, and who expressed a desire that they might be permitted to remain at Medeinah. And it is, moreover, expressly stated in that work, that Abû Ayûb the Ansaur, who was the twenty-first in descent from the same Shamoul, actually presented this curious record to Mahommed. The reign of Tobba-ul-Assgher is said to have occupied a period of seventy years.

From a subsequent part in the work of the Tebrian, narrative of the life of Ardesheir Babegan the founder of the Sassanian dynasty, we find that Amrû the son of Auddy, the successor of Khozzeimah, was sovereign of Irâk at the period when Ardovaun, or Artabanus, was defeated and killed by Ardesheir, and when the latter, in consequence, assumed the diadem of the Persian empire. Not long after his accession, Ardesheir sent to demand the submission of Amrû, who is distinctly described to have kept his court at Heirah, towards the desert; and who is said to have yielded to the demand without opposition, the Persian monarch ceding to him the town of Heirah and probably its dependencies, although he rigorously reclaimed from him the whole territory of Irâk Arab, recently appropriated by himself and his predecessors. The reign of Ardesheir Bâbegan is said to have extended to a period altogether of four and forty years, of which fourteen only were devoted to the pursuits of peace and justice; the remaining thirty being entirely consumed in the occupations of bloodshed and war. But with respect to Amrû the son of Auddy, we have already observed that historians have assigned to him a protracted reign of one hundred and twenty years, which cannot be considered otherwise than a manifest exaggeration.

Under

TARIKH TEBRY.

Under the reign of Shapûr, the son of Ardesheir, who succeeded to his father on the throne of Persia, after briefly describing the events, which, at Antioch, threw the Roman Emperor Ourianous, or Valerian, into the hands of the Persian monarch, and the assistance which his imperial captive was compelled by the conqueror to afford in building the city of Shoushter, in Susiana, the author proceeds to relate, that in the territory between Irâk Arab and Syria, and not far from Tekreit, there formerly stood the city or fortress of Hazzer, perhaps Khader; of which an Arabian prince of the name of Satroun entitled Zeiren, had for years possessed the sovereignty, supported by a numerous and well-appointed army. The fortress is at the same time represented to have been built under the influence of some talismanic power, of such strength, indeed, that from the period of its foundation to that day, it had never been once compelled to open its gates to any conqueror, neither was that person ever obnoxious to disaster who trusted to its walls for protection. On a particular occasion Shapûr had been compelled to leave Irâk, in order to repel some invasion to which the province of Parass had been exposed from the side of Khorassaun; and this Melek Zeiren (Manizen) availing himself of the opportunity, could not resist the temptation of seizing some part of the territory of Irâk which appertained to the dominions of Shapûr.

On his return from repelling the invasion of the Khorassaunians, Shapûr, with one of those tremendous armaments which obtained for him the surname of Zûljennoud, hastened to punish the usurpation; while Melek Zeiren prudently withdrew into his impregnable fortress of Hazzer, in which he was immediately invested by the Persian monarch. For the space of four years that he lay before the place, Shapûr had however in vain employed all the resources of his power to make himself master of this impregnable post; and the attainment of his object seemed as distant as ever, although he could not prevail upon himself to raise the siege, when the intervention of an almost unparalleled act of treachery brought his enterprize to a successful termination. The daughter of Melek Zeiren, whose name was Nesseirah, one of the most beautiful of Arabian women, had shut herself up in the place with her father; and one

one day, from the ramparts, happening to see the Persian monarch, who was one of the handsomest men of the age, making a survey of the works, she fell desperately in love with him. Impelled by this inauspicious passion, she contrived to make it known to Shapûr: and by a person in whom she could confide, sent a message to that Prince to apprize him that if he would pledge his royal word to become her husband, she would disclose to him a secret which would open for him a ready entrance into a place, that otherwise, through the magic powers of the talisman, would bid defiance to all the resources of the art of war, though he lay before it for a century. Considering that a wife or two, more or less, on his establishment, could have made very little difference with the Persian monarch, it is not likely that the proposal should have met with any material obstacle on his part; and he accordingly bound himself by an oath, in the presence of the messenger, to espouse the enamoured Princess the moment she should put him in possession of this impregnable fortress. Nesseirah then dispatched to explain to him that the spell by which the place was protected, was only to be dissolved by the following expedient. A napkin to be dipped in the menstruous discharge of a blue-eyed virgin was to be applied to the parapet, or battlement of the ramparts, which he must have observed to be unattainable to any human exertion from without. But the moment the crown of the rampart was touched by this polluted substance, all the works adjoining would be levelled with the earth.

TARIKH TEBRY. Circa A.D. 341.

It happened just at this crisis that a turtle-dove should have built her nest on one of the loftiest towers of the place; and the Princess having contrived to get possessed of the bird, conveyed it to her own apartment; where, having procured a napkin to be dipped in the manner prescribed, she attached it to the leg of the dove, and then set it at liberty. The dove immediately flew for its nest, and alighting on the top of the tower, the polluted linen no sooner came in contact with the masonry, than the wall began to shake, and in a moment afterwards, with a tremendous crash, the whole fabric came to the ground. Shapûr instantly rushed to the breach, and over the crumbling ruins led his troops into the town, where he proceeded without much further resistance to slaughter the inhabitants without

TARIKH TEBRY.

without distinction of sex, or age or condition; having placed a guard at the breach with orders to cut to pieces all that might attempt to escape in that direction. He then hastened, at the head of a part of his troops, in quest of the unfortunate Melek Zeiren, whom he also put to death, together with every individual of Arab race that belonged to the garrison, so that not one was permitted to escape; and it has been alleged that among the whole of the Arabian tribes, whether of the desert, whether of Hejauz, Yemen, or Syria, of Yemaumah or Bahareyne, there was scarcely a family of which a considerable part did not perish in this memorable carnage. The mourning was therefore universal throughout Arabia; and in fact, the carnage of Hazzer, or Hadher, was so fearfully unsparing, as to have been long commemorated among the Arab tribes by an annual funeral oration, and the sanguinary catastrophe has been deplored in many an affecting elegy by the bards of the nation.

Having glutted his vengeance in the slaughter of its inhabitants, Shapûr caused the walls of Hadher to be levelled to the ground, and trampled under foot by his elephants; after which, he conducted his troops to Eyne-ul-merz (the fountain on the border), a city subject to his own authority on the frontiers of Jezzeirah. At that place he thought it expedient to redeem his pledge to Nesseirah (perhaps Nezzeirah), and he accordingly took her to his bed. In the course of the night this unnatural bride repeatedly complained that she was extremely incommoded by the coarseness of the bedding, which was of the softest silk, and that it occasioned some considerable pain in her side. In the morning Shapûr was much surprised at observing that that part of the bed on which he lay was covered with blood, and on examination to find that the Princess's side was actually much lacerated and bathed in blood; but his surprise was considerably heightened when he discovered that this laceration and uneasiness had all been occasioned by a simple rose-leaf, which had found its way into the bed-clothes under her side. The circumstance appeared so extraordinary that Shapûr could not forbear demanding of his bride what possible species of diet that could have been on which she had subsisted, to produce a texture of skin so exquisitely delicate. Nesseirah replied, that her food consisted, without variation, of the *marrow* of lambs

and

and calves mixed up with butter and honey, and so baked in a silver pan, with the addition of a very small proportion of water; that instead of bread she had been supplied with ambergris, or some such perfumed or aromatic substance, for that she had never been permitted by her father to taste even of common bread or simple water, without some aromatic mixture. "Wretched woman!" said Shâpûr, "seeing that to a father "who cherished thee with such singular tenderness and indulgence thou "couldst make a return of such foul and perfidious ingratitude, hence-"forward let no man trust thee!" Then directing that the traitress should be tied by the hair, which was of the most beautiful and luxuriant growth, to the tail of a wild horse, the latter was let loose in the desert, and setting off at full speed, the unhappy woman was in a short time beaten to pieces at its heels.

However at variance with former statements, we are here informed that Amrû, the son of Auddy, either succeeded to, or was still in possession of the government of Irâk Arab, in the ninth year of the reign of Shâpûr, and the same government, together with that of all Arabia, was subsequently consigned by Shâpûr to Amrûl Keyss, the son of Amrû; the Persian monarch observing, that as his father Ardesheir had declined to withdraw their power from the family of Amrû the son of Auddy, and the race of Nazzer the son of Rebbeia, he could not pretend to deviate from the example. On the death of Shâpûr, after a reign of thirty years, the viceroyalties, and other dignities of the Persian monarchy were, on the same principle, continued by his son Hormûz, to those who were in possession during the life of his father. The same system operated under Behrâm the first, the son of Hormûz, by whom the government of Arabia was still continued to Amrûl Keyss, who is here represented to have been a Christian converted from idolatry. He is moreover alleged (or rather, as we have already conjectured, a succession of princes of the same name of Amrû) to have possessed the government to the day of his death, from that of his accession in the time of Shâpûr I., extending over a period of one hundred and fourteen years, and including about ten * successions in the Persian monarchy.

* It could not have been fifty-four successions, as erroneously stated in the manuscript.

TARIKH TEBRY.

During the reign of the first Shâpûr, that is towards the commencement of the fourth century of the Christian era, a noted imposture, that of Mâni, arose in Persia, and obtained extraordinary success throughout the empire. It continued to prevail with undiminished vigour in the days of Hormûz. But in the succeeding reign of his son, Behrâm ben Hormûz, it was condemned as an impious heresy; its author was seized and put to death by that Prince; and his head being flayed, the skin was stuffed with straw, and suspended over one of the gates of Jondi Shâpûr in Khûzistaun. His followers were also hunted out and slaughtered, until the whole land was cleared of the obnoxious sect.

CHAPTER V.

TARIKH TEBRY.

Circa A. D. 356—406.

In the time of Hormûz II., the son of Narsy, and the seventh in succession of the monarchs of the race of Sassan, an army was employed by that monarch to demand the tribute of Syria from the chief of the Arabian tribe long settled in the territory of Ghassan, adjoining to that province. The Prince of Ghassan dispatched without delay to solicit the aid of the Roman Emperor of the East; but before the expected assistance could reach him, he was defeated and killed, and the whole tribe expelled the country. A body of four thousand of these extruded Arabs collecting, however, in the Syrian desert, watched their opportunity; and one day that Hormûz was engaged on a hunting party, accompanied by no more than fifty of his attendants, fell sword in hand upon the party, in consequence of which, the monarch was left to perish without resource. He was succeeded by his posthumous child Shâpûr, from the circumstance to be hereafter explained, entitled Zûlektauf,* whose reign occupied, including his minority, the protracted period of seventy-two years. Of the events of that period some of the most important are described in the following terms.

Availing themselves of the minority of the young Prince, the neighbouring powers proceeded, as has too frequently been the case, to take possession of such portions of the Persian territory as lay contiguous to their respective states; and among these not the least forward, as being indeed the nearest at hand, were the turbulent Arabians. Collecting together an invading force from almost every tribe, these ever restless and systematic marauders crossed the Gulf of Persia, and entered

* If it were *Zûleknauf*, it might have signified the master of numerous armies.

TARIKH TEBRY.

Parss, plundering the country of every species of property, and taking possession of the towns without resistance. This occurred before the young monarch had attained to the age of sixteen; but at that age, having already displayed the most promising talents for government, the first enterprize which presented itself to the ardent mind of Shâpûr was to deliver the province of Parss from its cruel invaders. At the head of one thousand chosen warriors, he accordingly hastened into that province, and falling, perhaps unexpectedly, upon the Arabs wherever they were to be found, cut them to pieces with unsparing slaughter, and without discontinuing his career of vengeance until his footsteps were arrested by the billows of the Persian Gulf. It has been already stated that the Arabian invaders were composed of various tribes, particularly, as it would appear, from Bahaureyne, such as the Benni Temeim, Benni Bukker, Benni Wâeil, and Benni Abdul Keyss; but at all events they are described to have been put to the sword on this occasion, in such numbers that their blood flowed in rivulets into the sea, not one being permitted to escape the slaughter.

At a convenient interval young Shâpûr passed over to the opposite coast of Arabia into the territory of the Benni Abdul Keyss; where he renewed his career of slaughter, putting to the sword all of Arab race that fell into his hands, and all who escaped into the adjoining deserts perishing among the sands. During these operations, in order to avoid the incumbrance of unnecessary baggage, the troops of Shâpûr were strictly prohibited from touching the slightest article in pillage, and his movements were thus conducted with great rapidity and effect. He next directed his march through the deserts towards Yathreb, now Medeinah, continuing to cut to pieces every Arab that fell into his hands, and filling up all the wells in the course of his march. From Hejauz he continued his march into Palestine and Syria, even to the shores of the Mediterranean. Then turning to the right he appeared at Aleppo, still extending in every direction the dire effects of his vengeance, towards all who had dared to reckon on the weakness of an unprotected minority. From Syria he returned through the intervening desert into Irâk Arab, where he remained stationary for some time, engaged in erecting a new city, to which

which he gave the name of Soukh Shâpûr. He next visited Ahûauz, where he repaired the city of Daraguerd, bestowing upon it his own name of Shâpûrguerd; to another he gave the name of Shoush. Then proceeding into Parss he founded in that province the city of Behshâpûr; after which, he returned again into Irâk, and took up his permanent abode at Medâein. TARIKH TEBRY.

We are now arrived at the period when the sceptre of the Roman empire was wielded by a monarch whose name was Oliaunûs (Julian), "a "Prince," says our author, "who abandoned the profession of Christianity "for the superstitions of idol worship, either compelling or persuading "the greater part of his subjects to follow his example, and signalizing his "zeal for the ancient superstition by the destruction in general of all the "temples of Christian worship throughout the empire." In pursuing his plans of vengeance afresh, Shâpûr had touched rather closely upon the confines of the Roman State, and had put numbers to the sword on, if not within, the very threshold of the empire. The Arabs who fled from the vengeance of Shâpûr, all repaired to the court of Julian, and solicited to serve under his standard in the war which he had in contemplation against their mortal enemy. Having obtained from Cæsar a ready compliance with their intreaties, they dispatched to all parts of their native land, and indeed to every district of the adjoining territory, which had suffered from the fury of Shâpûr, the most pressing demand that every individual of Arab race, who justly felt for the wrongs of his country, would hasten without delay, to join the Roman armies about to invade the territories of the Persian monarchy. In consequence of this and of his other arrangements the Emperor Oliaunûs was enabled shortly afterwards to quit his own territories at the head of a prodigious force, composed of various nations; Greeks, Tartars, and Arabs; the Arabian auxiliaries alone making up a contingent of one hundred and seventy thousand men. The command of this particular division of his force is here described to have been allotted, by the Roman Emperor, to one of his own most distinguished generals, on whom our author has bestowed the name of *Nushianoush*. Circa A. D. 363.

Arrived

TARIKH TEBRY.

Arrived on the frontiers of Irâk Arab, the approach of the Roman armies was announced to Shâpûr, and the information is said to have filled him with terror. The usual expedients were however employed by the Persian monarch to watch the motions and procure intelligence of the designs of the enemy. But as the accounts conveyed to him through the medium of spies, were extremely vague and contradictory, Shâpûr could not persuade himself to rely upon them; and he therefore determined, with his own eyes, to examine the strength and array of the invaders. At the head of a body of his guards he accordingly quitted his camp for the purpose, and proceeded in the direction of the enemy; but having approached within a reasonable distance of their outposts, he conceived it prudent to detach ten of the warriors by whom he was accompanied, in advance, in order to make such discoveries as might serve to guide him in his further proceedings. The advanced division of the Roman armies happened to be under the immediate command of Nushiaunoush, already mentioned, and the whole of the ten individuals employed on this occasion fell into the hands of his scouring parties. Sending for them to his presence, separately, he told them that if they honestly acknowledged whence they came, and what they came for, they should be suitably rewarded; otherwise that they should be put to death. Nine out of the ten resolutely refused to make any disclosures; but the tenth confessed that they were spies employed by Shâpûr, and that the Persian monarch himself with no more than a thousand followers, lay at a particular spot, which he pointed out to the Roman general.

Fortunately for Shâpûr he became early apprized of the capture of his emissaries, and he drew off in time within the protection of his own posts; so that, when the troops dispatched by Nushianoush to fall upon him reached the spot, they found that the bird was flown. The unhappy emissaries were immediately sacrificed to the rage and disappointment of the Roman general, because, as he judged, they had given him false intelligence; and he was shortly afterwards joined by the main body of the Roman armies under Oliaunûs in person, who now prepared with his united force to give battle to the Persians. In these circumstances the chiefs

chiefs of the Arabian auxiliaries called upon Oliaunûs in a body, and demanded that they might be permitted, by themselves, to attack the enemy; having, as they alleged, a long account of blood to settle with the Persian monarch. With this request Oliaunûs is said to have complied, and the whole Arabian force, amounting, as here repeated, to one hundred and seventy thousand strong, now assembled in advance of the Roman armies. Shortly afterwards, accordingly, they became engaged with the Persians, whom they defeated with great slaughter, driving the Persian monarch with disgrace and loss from his metropolis of Teisfoun—Ctesiphon—into Irâk Adjem. Oliaunûs then advanced, and took possession of the treasures of Shâpûr.

Having remained, however, no longer on the defensive in Irâk, than was necessary for the junction of the troops, who were hastening to his support from Parss and Khorassaun, Shâpûr then returned once more to give battle to the Romans. Victory now declared in favour of the Persian monarch, and Oliaunûs was defeated in his turn; which secured the recapture of both Teisfoun and Medâein, here expressly spoken of as two distinct cities.* The Roman historians do not, however, pretend that Ctesiphon had ever been actually in possession of Julian. Having retired some distance along the banks of the Tigris, Oliaunûs, however, then discontinued his retreat, still harassed by the armies of Shâpûr, who now sat down before the camp of the Romans; and here the hostile armies remained in the presence of each other for the space of a month, the agents of the adverse powers being engaged, during that period, in some attempts to bring about a treaty of peace. When a month had thus elapsed, and while Oliaunûs, one day about the hour of prayer in the afternoon, surrounded by his nobles, paraded on horseback before the entrance of his tent, surveying the movements of the Persian armies, an arrow from among the troops of Shâpûr transfixed him through the heart, and he instantly fell to the earth and expired. An event so unexpected, and

* According to the best authorities, the appellation of Medâein, (the cities), being the plural of Medeinah, was given to the opposite cities of Ctesiphon and Seleucia, on either side the Tigris.

TARIKH TEBRY.

and at such a crisis, spread consternation and dismay through the Roman armies. On the following day, however, surrounding the tent of Nushaunoush, they called upon him to take upon himself the imperial dignity. This, in the first instance, he declined, avowing himself to be a Christian; and, admitting that to be true which he understood to be the case, that Oliaunûs had been induced, by their importunities alone, to abandon the faith in which he had been brought up, that he could never accept of the perilous pre-eminence to which they invited him. Hearing this, the whole assembled multitude loudly and unanimously declared, confirming the declaration with a solemn oath, that it was in appearance only they had forsaken the faith of Jesus, but that in truth and reality they were still Christians; and thus it was that Nushaunoush* was finally prevailed upon to assume the purple.

On his part, when he became apprized of the death of Oliaunûs, Shâpûr seems to have conceived some disappointment, that, on the demise of their Emperor, the Romans, instead of resuming their retreat homewards, should have continued stationary, and have proceeded to the choice of a new sovereign. Nevertheless, he considered the opportunity favourable for the renewal of the negociations for peace; and he accordingly dispatched one of his officers to the camp of the Romans with a proposal in the following not very conciliatory language. He in fact ventured to remind them that, in the recent instance of the destruction of their emperor, they could not but contemplate a signal proof of divine displeasure, although, when they proceeded with so little deliberation to elect another in his stead, the example appeared to have produced no great impression upon them. Nevertheless, that it behoved them to reflect how far the miseries of hunger and thirst might yet be employed, by the same mysterious hand that had destroyed their master, to finish what

* Among the Roman generals who served on the expedition with Julian, the only one whose name bears any resemblance with Nushanoush, is Lucillianus, who commanded the light cavalry on the advance into Mesopotamia. But the person whom the army elected emperor in the room of Julian, was Jovian. In other respects, the story seems to be related with sufficient precision.

TARIKH TEBRY.

what had been left undone by the swords of his cavalry and the skill of the Persian archers; and how few of them might be permitted to revisit the Roman territory, much less the distant Scythian solitudes of which so many of them were natives, even though not a single Persian soldier more were called upon to unsheath his sword! But after all, seeing they had actually proceeded to chuse another master, that they would do well to recommend to the master whom they had so chosen, to delegate to his presence some discreet and prudent person, equally qualified to speak and to hear reason, in order to confer with him on the expediency of peace or war.

In consequence of the overture thus conveyed to him, it is said that Nushaunoush immediately expressed his determination to proceed in person to confer with Shâpûr; and, in spite of every remonstrance to the contrary, accompanied by eighty of his most distinguished officers, accordingly approached the camp of the Persian monarch; who no sooner became apprized of the circumstance, than he also mounted on horseback, and attended by fifty of his nobles, hastened to receive the imperial stranger. Within a short distance of each other the two monarchs simultaneously dismounted from their horses, and, falling prostrate, saluted the earth at their feet. Shâpûr then caused a rich carpet to be spread on the earth, on which, in the presence of the Persian armies, the rival monarchs now seated themselves; the purveyors of Shâpûr's kitchens having provided a sumptuous repast, on which these two potent sovereigns continued to regale themselves, and to discuss the subject of their differences, for the remainder of the day.

On the day following Shâpûr acknowledged to his imperial guest, that, to this moment, his resolution had been fixed to prosecute the war to the last extremity; but the result of their conference had been so favourable to more pacific views, that he did not hesitate to avow an entire change of opinion. His hostility towards the Arabs had, indeed, he said, originated altogether in the mischiefs which they had inflicted on his country during his minority; and it was in pursuit of them alone, that he had been led to infringe upon the Roman territory. That he was, on these considerations, now perfectly disposed to accommodate every difference

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ference by a solid peace. The invasion of the Roman armies, he added, had however been extremely ruinous to the provinces of the Persian monarchy; and that the price of peace must either be the restoration of Nissebein (Nisibis), or some adequate equivalent in money. For Nissebein was then, it seems, considered as a dependency on the province of Ahûauz, although subjugated by the Romans at some period recently passed.

A treaty of peace was then concluded without much further difficulty, the most material stipulations of which appear to have been, first, that the city of Nisibis should be immediately restored to the Persians; secondly, that the Arabs should be forthwith expelled the Roman armies; and, thirdly, that they should no longer be permitted to enter the dominions of the Roman empire, on any pretence whatever. Shortly afterwards, in conformity with these stipulations, the city of Nisibis was restored to Shâpûr, the Arabs were dismissed from the Roman camps, and Nushanoush, with the whole surviving force of the expedition, withdrew from the Persian territory. In the mean time, receiving intelligence of their destiny, the inhabitants of Nissebein withdrew in a body into the territories of the Roman empire, leaving the place an entire solitude; in consequence of which, a colony of twelve thousand families from Istakhâr was sent by Shâpûr to repeople the town.

The whole force of his government was now directed by Shâpûr towards the gratification of his vengeance upon the Arabs, whom he pursued with unsparing fury into all their retreats, putting them to death by various methods, wherever they were to be found. Among other devices which he is said to have employed against them on the occasion, was that of suspending them by the shoulders, from which he acquired the surname of Zûlektauf—the shoulder-stringer. In short, he seemed bent on the entire extirpation of the whole race, and that not a single Arabian should be left alive to perambulate the earth. Having at last sufficiently appeased his appetite for vengeance, the Persian monarch retired to his capital; where he continued, for a period of some duration, at peace with all the neighbouring powers.

At the expiration of five years, however, that emperor being dead with whom

whom he had concluded the treaty of peace, and another having succeeded to the Roman purple in his stead, those of the Arabians who had escaped the vengeance of Shâpûr, once more sought an asylum in the territory of the Cæsars. Shâpûr, therefore, dispatched his envoy to demand that, in conformity with the stipulations of the existing treaty, the Arabs should not be received into the territories of the Roman empire; and to announce that the alternative of peace or war hung upon the immediate expulsion of these detestable marauders. The Roman Emperor (Valens) peremptorily refused to deliver up the Arabian refugees, and Shâpûr proceeded to expedite his arrangements for the immediate commencement of hostilities. But, as an indispensable preliminary, he conceived it expedient to make himself individually acquainted with the person and character of his imperial adversary; and, for that purpose, he privately quitted his own court, and, in the disguise of a beggar, hastened to explore the situation and resources of the Roman empire in the East. TARIKH TEBRY.

When he had accordingly surveyed great part of the Roman territory, and succeeded in obtaining much of the information for which he had already exposed himself to such imminent hazard, the emissaries of Cæsar brought him intelligence, that Shâpûr had unaccountably disappeared from the midst of his armies, and that the manner in which he had disposed of himself was a profound secret. At this conjuncture the Roman Emperor was engaged in giving a general entertainment to his subjects, and Shâpûr, considering that it was a fortunate opportunity for making himself more perfectly acquainted with the person of his adversary, most rashly determined to introduce himself among the guests, trusting that the nature of his disguise would secure him against discovery. Unhappily, one of the Roman captains, who had been present during the conferences with Jovian, recognizing the person of Shâpûr in spite of all disguise, instantly communicated his discovery to the Emperor, and in a moment the pretended mendicant was in safe custody. In these circumstances the unfortunate monarch was condemned to the endurance of a very extraordinary and singular punishment; he was sewed up from head to foot in the raw hide of a bullock just stripped from the carcase, his head, and perhaps his feet, being the only parts of him left visible;

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and in this condition, the hide gradually contracting as it dried up, the wretched captive became at last so rigidly and effectually encased, as to be deprived of all power of motion.

Having assembled his armies, the Roman Emperor shortly afterwards entered the Persian territory at their head, the unhappy Shâpûr being carried in his train cased to the chin in his uncouth integument of bullock's hide, and exposed to all the vicissitudes of drought and moisture, heat and cold; and thus, as it would appear with little resistance, were the invaders permitted to lay waste the greater part of the Persian monarchy, cutting up whole multitudes of the people, and tearing up the very trees by the roots. When he had sufficiently exemplified the horrors of invasion, throughout the province of Parss, the Roman Emperor turned back into that of Ahûauz, where he was permitted to exhibit the same scenes of slaughter and desolation; but, being detained for some time near Jondishâpûr, in completing his scheme of devastation, his career of mischief was here destined to terminate in the following manner.

The captive Shâpûr had continued day and night in charge of a numerous guard of Roman soldiers, so numerous indeed, as to be of sufficient strength for the custody of all the prisoners that chanced to fall into the hands of the invading armies: when, one evening, these guards, either through a false security, or some other cause which it would be unnecessary to explain, remitting in that vigilance which was required to the due discharge of the trust reposed in them, the Persian monarch found an opportunity of communicating with his fellow-captives, whom he instructed to cut up some skins of oil, perhaps dubbahs of Ghee, which had been deposited hard by, and the contents of which they were desired to shed over his body. This being done according to his instructions, the hide in which he was encased was soon rendered sufficiently flexible to enable Shâpûr to disengage himself without difficulty; then making the best of his way to the gates of Jondishâpûr, he there announced himself, and being soon recognized by the troops in garrison, was readily admitted into the town. He was immediately surrounded by the inhabitants, who thronged to behold the person of their sovereign, and who hailed his restoration with shouts of joy: neither was his escape long unknown to the

the Roman Emperor. In the mean time, every individual in the place who had ever borne, or was now capable of bearing arms, flocked, in the course of the night, round the standard of the monarchy; and, on the following morning, Shâpûr marched out at the head of his subjects, and, falling furiously upon the Romans, defeated them with immense slaughter, the Emperor himself in his turn becoming the prisoner of the Persian monarch, who caused him to be instantly loaded with chains.*

As a measure of just and indispensable reparation, Shâpûr now required that his Roman captive should rebuild, replant, and restore all that he had wasted and destroyed during his career of mischief through the Persian provinces. In short, for every tree in general that he had caused to be destroyed, he was required to plant two of the same kind; but for every date tree, as a task of less easy accomplishment, he was compelled to raise two of olive. In compliance with these demands, the subjects of the Roman empire were summoned from all quarters, by their captive sovereign, to fulfil the wishes of the conqueror; and they proceeded accordingly, by every possible means, to repair the injuries which had been occasioned in different parts of the country during the successful progress of the Roman armies. But, before all could be accomplished, that was necessary to carry these rigorous stipulations into complete effect; before the plantations of trees, for instance, could be forwarded to any degree of maturity, a period of ten years is said to have elapsed, during the whole of which the Roman Emperor remained in captivity among the Persians. At the expiration of that period, however, Shâpûr set his imperial captive at liberty, although not before he had caused him to be deprived of both his heels (paushenah), and he was conducted into his own territories riding upon an ass. It is almost unnecessary to remark, that the whole story of the captivity of this Roman Emperor, by Shâpûr, must be an entire fabrication, since no such event, in the reign of Valens, has been noticed in the slightest degree by the Roman historians. It may, however, refer to the former Emperor Valerian,

* It was well that he did not retaliate upon him the discipline of the raw hide!

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Valerian, who is acknowledged to have been taken prisoner by Shâpûr the first, and to have died in captivity.

On the final triumph of Shâpûr Zûlektauf, the Arabians, who appear to have originated all these disasters by their unprovoked invasion of the Persian dominions, submissively implored the mercy of the conqueror, whose wrath they succeeded at last in appeasing; and they were in considerable numbers sent by him to settle in the province of Kermaun. From these, it is observed, were descended the Arabs of the tribes of Benni Thauleb, Benni Bukker, and Benni Abdul Keyss, still to be found in that province in the time of the author. At the same time, the Persian monarch is said to have bestowed the sovereignty of Arabia upon Auddy, the son of Amrû, the son of Auddy, as had been done by his father before him; and when the same Auddy died, leaving a son of the name of Amrûl-Keyss, Shâpûr continued the succession to him also; by whom it was accordingly retained for the whole of the remaining part of the life of that monarch, who reigned altogether, reckoning from the moment of his birth, for a period of seventy-two years. Here we find it further recorded, that at his death Shâpûr left two sons arrived at the age of discretion, one called after himself, Shâpûr, the other Behraum; and that he had, moreover, an elder brother of the name of Ardesheir, whom his father Hormûz (Hormisdas) had expelled his presence in displeasure, bequeathing the succession to Shâpûr while yet unborn, his mother being then pregnant of him. Conceiving, not unreasonably, that the Persian nobles might be disposed to respect the rights of primogeniture, rather than await the issue of a precarious pregnancy, Ardesheir had boldly claimed the throne of Persia; but those nobles, faithful to their trust, determined to abide by the arrangements of their late sovereign, and accordingly awaited the birth of Shâpûr, whom, as is well known, they then acknowledged as heir to his father's dominions.

Now again, however, after an interval of seventy-three years, on the death of his brother, we find the same Ardesheir successfully contriving to seize the Persian diadem, which he was suffered to retain for a period of four years; and during that period his resources appear to have been chiefly employed to gratify a spirit of revenge against the survivors of those

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those nobles who had opposed his original elevation. But at the expiration of four years, his adversaries succeeded in dethroning him, and his nephew Shâpûr, the son of Shâpûr, assumed the reins of the Persian monarchy in his stead. This Shâpûr, the third of the name, became a just and upright monarch, and eminently promoted the peace and happiness of his people, even the deposed Ardesheir himself voluntarily submitting to his authority. Nevertheless, during a commotion among the soldiery, he was killed, as it is said, by a tent falling upon him, when he had held the sceptre of the Persian empire for not more than five years.

He was succeeded by his brother Behraum, the third of that name, entitled Kermanshah, because, while yet a child, his father Shâpûr had invested him with the government of Kermaun. During a mutinous disturbance among the soldiers also, after a reign of fifteen years, this Prince was killed by an arrow from an unknown hand. The throne of Persia then devolved to Yezdejird the son of Behraum, for his unjust and arbitrary government, surnamed Ul-authem—the bad. There are some who contend that this Prince was the nephew of Behraum, and the son of his brother Shâpûr, and that previous to his accession to power he bore the character of a discreet and enlightened, or learned man. However, that character seems to have entirely changed with circumstances, and he became universally odious by the extreme rigour and excessive severity of his government. He filled the throne of Persia, nevertheless, for a period of one and twenty years, at the expiration of which his life and reign are said to have terminated in the following manner. One day while seated in his tent, a beautiful uncaparisoned charger made its appearance at the entrance, and the elegance and symmetry of the animal being greatly extolled to him, he ordered that it should be equipped with a saddle and bridle for his inspection. This was, however, what none of the attendants, with every exertion, was found able to accomplish, and the circumstance was announced to Yezdejird. The monarch then came himself to the entrance of the tent, and proceeding to caress the noble quadruped, succeeded with his own hand in placing the saddle on his back; but in attempting to fix the crupper, he received from the animal a kick upon the breast, which killed him on the spot, the animal instantly disappearing

Circa A. D. 450—451.

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disappearing, and no one being ever able to discover whence it came, or whither it went. From these circumstances a report originated that the charger was an angel from heaven which had assumed that shape, and was employed by the Supreme Being to rescue an oppressed and suffering people from the cruelties of a tyrant. He was succeeded by his son the celebrated Behramgour, so called by the Persians, and by the Arabians Behramjour; who was absent at the period of his father's death, with his foster-father, or guardian, Mûnzer the son of Niauman, at Heirah on the confines of Arabia.

As it seems connected in some degree with Arabian story, we are irresistibly led to introduce in this place the romantic account furnished by our author, of the most remarkable events in the life of this very distinguished monarch. During the reign of Shâpûr, entitled Kermanshah, it appears that the government of Arabia, or at least that part of it bordering on Irâk, was held, in vassalage, by Amrûl Keyss, the son of Amrû, the son of Auddy, formerly spoken of; and Amrûl Keyss (the second), leaving a son of the name of Niauman, or Naaman, this latter was continued in the government under the authority of Behraum the son of Shâpûr, and was permitted to retain his power under that of Yezdejird-ul-authem, of whom we have been just speaking. It is now related that, all his other children having been cut off in early infancy, Yezdejird, on the birth of Behraum, in order to avert the fate which had blighted his hopes in former instances, adopted the resolution of sending the child to be educated in some city of Arabia on the verge of the desert; where his constitution might be invigorated by breathing a more salubrious air than was to be found among the lofty structures of a crowded metropolis.

For this purpose having invited Niauman, the son of Amrûl Keyss, to his presence, and treated him with extraordinary kindness, the Persian monarch announced to him that he was about to place in his hands the infant for whose life and health he was under such anxious apprehensions, and whose culture in every respect he should entirely confide to his prudence and experience. Niauman accepted, without hesitation, of the important trust, and returned, with the royal infant in charge, towards Heirah,

Heirah, taking with him for its nurse a Persian lady, distinguished for her understanding and virtuous manners, as well as for her healthy constitution and noble extraction. It is further observed, that for amenity of climate and salubriousness of air, Heirah was not surpassed by any place on earth. Nevertheless, in order to provide more effectually for the health of his royal charge, Niauman caused diligent inquiry to be made throughout the neighbouring countries for some individual whose unparalleled skill in architecture he might employ to build for him what he called a Khournek, or tower palace, in the loftiest story of which the child might enjoy the salubrity of the air in its utmost perfection. Now the edifice, which he had in contemplation, is described to have been a sort of cupola'd or canopied pavilion, on the plan of those lofty minaret structures, which it was the custom to build in the gardens of the great, and, in the language of the Persians, called Howamah, or perhaps Houdamah.

Having searched in vain throughout the Arabian territory for a person of this description, they found at last at Damascus an architect who had displayed such masterly skill in the erection of various buildings in the Grecian style, in different parts of Syria, as to have acquired the highest celebrity; and this person, who bore the name of Senmaur, they accordingly conducted to the presence of Niauman. The latter hastened to explain to him the object which he had in view; that the infant son of the King of Persia had been entrusted to his care; that he should require from him, in order to enable the young Prince to breathe the air in its utmost purity, to build for his residence a structure of such beauty and elevation, as to surpass whatever had been hitherto ever erected on earth by the exertion of human skill. In short, he gave him to understand that he was to construct for him a Houdamah, whatever that may have been, two hundred cubits high; on the loftiest part of which he was to erect further, a summer and winter lodge, the whole enclosed by an exterior wall, which was to be decorated with all that his skill enabled him to execute, and altogether of a description to surpass every thing that was to be admired in the boasted wonders of architecture of Syria, Greece, and Rome. Senmaur assured him, in reply, that he would be

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responsible for the construction of such a masterpiece in architecture, that it should be confessed that, on the whole surface of the globe from east to west, no human being possessed its equal.

Summoning to his aid, accordingly, all the resources of his art, and having provided the requisite materials in sufficient abundance, the architect proceeded to the execution of his task, and in the course of five years brought his work to a completion; the structure being described to exhibit in the night the silver lustre of the moon in her fullest splendour, and in the day time to have diffused a radiance at once so vivid and attractive as to fascinate the eye of the beholder. In short, it was a fabric of such extraordinary beauty as to become the wonder and admiration of all Persia and Arabia. When, however, Niauman proceeded to view the splendid structure, the vanity of the architect getting the better of his discretion, he could not withhold himself from boasting that had he felt an assurance that his merit would have been sufficiently acknowledged, and that his exertions would not have been bestowed in vain, he could have produced a work that should have revolved, like the sun in its course through the heavens, and exhibited in every respect some striking resemblance to that radiant luminary; "for," said he, "if "that can be explained which probably never possessed any distinct "reality, at sunrise, it should have been so contrived as to exhibit the "crimson tints of the ruby; at noon, it should have put on the "lively green of the emerald; at sunset, it should have the appearance "of burnished gold, and when the moon arose, its exterior should assume "the brightness of silver."—"What," demanded Niauman, "was it in "thy power to produce a monument of skill superior to that which thou "hast constructed for me?" Senmaur acknowledged, in reply, that had it been required, he certainly could have raised a structure far loftier and more splendid. After a moment's reflection, during which he arrived at the conclusion that, for some adequate remuneration, any man might prevail with this mercenary to surpass the work which he had erected at his expense, he sternly addressed the unfortunate architect in these terms: "Since, according to thine own confession, it was in thy power "to have produced a work more finished in every respect than that

"which

"which thou hast completed for me, what motive was it that could have "prevented thee from doing so? or what monarch upon earth dost thou "consider superior to Niauman the son of Amrûl Keyss?" Then beckoning to his guards, he directed them to convey the unhappy boaster to the loftiest part of the structure, from whence they cast him headlong to the bottom, where he was dashed to pieces. And hence it became proverbial among the Arabs, when a person was ungratefully or inadequately remunerated for his labors, *that he had met with the reward of Sennaur*, although the origin of the proverb was but little known.

Having at all events prepared a suitable residence for his royal pupil, Niauman conveyed him to one of the pavilions on the loftiest platform of the tower, where he commenced his plan of education. It is observed, that just opposite to this celebrated structure, on one side, was a village also dependent on Heirah, called *Seddeir*; and hence Niauman has been sometimes entitled, "Lord of Khournek and Seddeir." On another side was the Arabian desert exhaling at all times the most pure and salubrious air; and on the third side was the extended and highly cultivated plain of Irâk, with its numerous villages and beautiful landscape, including the noble and fertilizing stream of the Euphrates. At the period under consideration, Niauman, it is moreover observed, and the Arabs, for the greater part, were still idolaters; but his Vezzeir, or prime minister, a native of Syria, is described to have been a Christian; and in these circumstances, when ten years had been employed in the education of Behraum, and he was considerably advanced towards maturity, Niauman was one day seated with him on the terrace of his lofty mansion, the Vezzeir being also present on the occasion, the royal pupil, who was enjoying the beauty of the landscape, suddenly demanded if there were in existence any thing more delightful to the eye, than the rich and varied scenery which he contemplated on all sides of him. The Vezzeir acknowledged that to the organs of vision, at least, nothing could certainly afford a richer gratification than the objects which he so deservedly admired; yet, in the moral world, there existed something of still higher excellence, although he was restrained from being more explicit on the subject. The young Prince, whose curiosity had become adequately

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excited, requested that he would explain himself without reserve. "I "refer," replied the Vezzeir, "to the mental enjoyments furnished by "the practice of that pure religion which has the worship of the true "God for its object; and the foundation of which is the belief of "another and more permanent state of existence."

Immediately upon this, descending from the tower, Niauman became a convert to the faith of the Messiah; and having clothed himself in apparel of the coarsest materials, shortly afterwards abdicating his power, entirely withdrew from all intercourse with the world. His authority devolved, however, without interruption to his son Mûnzer, or Mondar ben Niauman, who was immediately confirmed in his government by the sanction of Yezdejird, the father of Behraum. This Mûnzer has been identified by our author, although evidently through mistake, with Mûnzer the son of Maa-us-semma (the splendour of heaven), who was contemporary with Kobaud and Noushirvaun, more than eighty years subsequent to the period under consideration. There are, indeed, it appears, some who describe that Yezdejird expressly consigned the care of young Behraum to Mûnzer, but not until after the death of his father Niauman, the son of Amrûl Keyss; and that Mûnzer had a boy of nearly the same age with Behraum, to whom he had given the name of Niauman, who succeeded to his father by the title of Niauman the son of Mûnzer, and who was educated from his infancy together with young Behraum.

Be this, however, as it may, when Behraum had attained to ten years of age, he demanded of Mûnzer the son of Niauman, now become his governor, that he might be furnished with masters to instruct him in morals and science, horsemanship, and the use of arms; and when Mûnzer, in answer, observed that being yet a child he ought rather to occupy himself with his amusements, and that at the proper period he would have an opportunity of instructing himself in more serious occupations, the young Prince urged, in reply, that though in years a child, he felt, in understanding, that he was a man; and that if the period of acquiring knowledge in morals and the arts of life was not yet arrived, he should be rejoiced to learn when he was to expect it. In his opinion, he

he said, the season was then come for receiving instruction, in order that when the period for action should arrive, the maxims of prudence might be at hand to be applied in the practice of life. Delighted at such a proof of early discretion in his royal pupil, Mûnzer proceeded to place about him the best and most skilful masters to be found either in Arabia, Persia, or Greece, for the purpose of attending to his instruction in all that he might be desirous of learning.

Hence when Behraum was arrived at the age of sixteen, Mûnzer perceived that he had attained to such extraordinary proficiency in every branch of knowledge, that he thought it entirely inexpedient to retain his instructors any longer; and he accordingly dismissed them, very honourably rewarded, to their several countries. The young Prince's next demand was, that he might be furnished with masters in archery and horsemanship, which being as promptly complied with, he displayed a progress in these not less rapid than in every other attainment; and he now desired that they would supply him with a horse the most perfect in its kind, in order that he might have an opportunity of putting his lessons in practice. Again delighted with the discreet and manly spirit afresh displayed in the determination of his royal pupil, Mûnzer caused the finest horses in all Arabia to be brought together and to pass in review before the youthful Prince; who with his usual sagacity did not fail to observe, that in order to judge properly of the qualities of this noble animal, a personal trial seemed to him the surest expedient. A suite of tents was accordingly set up on the neighbouring plain, where the whole of these horses were put to their full speed in the presence of Mûnzer and his royal pupil. The choice of Behraum fell upon a bright bay of singular beauty, which had surpassed every other in the celerity of its course, and the elegance of its movements; and upon this favourite courser he long afterwards invariably rode, whenever his inclinations led him, and this was not unfrequently, to partake in the manly exercise of the chase. One day in particular, however, while he was engaged in this healthful recreation, accompanied by his governor and a numerous retinue, a khergour, or onager, started just before him. On this, the young Prince, having fixed the arrow to his bow, was preparing to let fly

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at the animal, when suddenly a monstrous lion made its appearance, and springing upon the onager, seized it with its teeth by the back of the neck, of which at one crush it broke all the vertebræ. Behraum, who was mounted on his favourite bay, now discharged his arrow with such force and skill, that it penetrated through the back of the lion, passed through the belly of its prey, and lodged itself, quivering, in the earth, beneath their bodies; both the lion and onager being thus killed by the same arrow, to the equal astonishment and admiration of all present. A representation of the whole scene, Behraum on his beautiful charger with his bow drawn to its utmost stretch, the lion trampling on its prey, and the arrow lodged in the earth, was painted by direction of Mûnzer on the walls of his palace of Khournek; and from that day the young and accomplished Prince obtained the name of *Behramgour*.

In short, as soon as he had been instructed by experience that, in the powers of body and mind, he had attained to the maturity of manhood, and that he had nothing further to learn from education, Behraum announced to his faithful governor, that he could no longer restrain himself from claiming the honours of his birth; and that he felt an irresistible impulse to present himself to his father while yet living, lest, when he should be no more, he might be defrauded of his hereditary right to the sceptre of the Persian monarchy. Accordingly, having constructed for him a magnificent and beautiful yacht, for his navigation along the Euphrates and Tigris to Medâcin, Múnzer no longer deferred to dismiss his illustrious pupil for the court of his father. The reception of the youthful hero was, however, very different from what, by his own generous nature, he was led to expect; for Yezdejird, with his temper corrupted by vicious habits, so far from treating him as a child of his own, would scarcely bestow the slightest notice upon his gallant son. Hence, after having continued to reside for a short time about the court of his father, the Prince became so disgusted with his situation, that he at last had recourse to the mediation of a brother of the Roman Emperor (who had been recently dispatched to Medâein with magnificent presents, in order to renew a former, or to negociate some fresh treaty of peace with Yezdejird), to procure the permission of his father to return into

into Arabia. Yezdejird acceded to the request without difficulty, and Behraum returned shortly afterwards to his residence with Mûnzer the son of Niauman at Heirah; where he remained until the crisis at which the kick from the mysterious courser put a period to the life of his father. TARIKH TEBRY. Circa A.D. 448.

On the death of Yezdejird the first, however, congratulating themselves on their deliverance from the arbitrary and oppressive sway of their late king, the Persian nobles assembled together, to deliberate on the choice of a successor to the vacant throne. The eldest might inherit, as far as they knew, they said, the vicious qualities, the violence, pride, and tyrannical habits of his father, and had acquired, moreover, a decided partiality for the Arabians. To invest him, therefore, with the sovereign power, would be to consign themselves over to a slavery worse than ever they had experienced from the tyrant Yezdejird. Accordingly they came to a resolution to disregard the hereditary claims of Behraum; and proceeded immediately, to his prejudice, to chuse from among the military chieftains, a person of the name of Kessry, descended in some way or other from Ardesheir the son of Bâbek, the founder of the house of Sassan, whom they then saluted king; and who, accepting of the perilous distinction, without further ceremony ascended the throne of the Persian monarchy.

Intelligence of these proceedings was not long in finding its way to Behramgour, by whom it was of course made the subject of immediate consultation with the guardian of his youth. At the same time he appealed to the generous feelings of the Arabian nation at large, calling to their recollection the numerous benefits bestowed upon them by the monarchs his ancestors, and particularly by his father Yezdejird; and imploring them, in his person, to acknowledge the rightful heir of his father's power, however the Persian aristocracy might have basely transferred that right to another; and this, for no other reason than because he preferred an abode of hospitality and kindness among the warlike Arabians, to a residence of coldness and neglect in his father's court. He finally demanded their united aid in the recovery of those rights which had been so unjustly and treacherously diverted from their course,

unless

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unless they would consent to forfeit, for ever, their claim to the character of a brave and magnanimous people. Mûnzer the son of Niauman, together with every Arabian on the spot, including the better part of the nation, immediately offered to Behraum his homage of congratulation as the only rightful successor to the throne of Persia; assuring him that both Arabia and Persia were equally his own—that, on the part of the Arabians, his commands would ever find a willing obedience—and that, with their lives and all they possessed, they were prepared to devote themselves to the vindication of his just and unalienable claims. Mûnzer, in particular, solemnly declared that he would neither taste of repose nor recreation until he had secured the throne of Persia for Behraum; who was not deficient on his part in expressions of confidence, and in assurances of eternal gratitude for these spontaneous proofs of zeal and attachment.

On the day following, or very shortly afterwards, Mûnzer dispatched his son Niauman at the head of ten thousand Arabian cavalry, to scour the country to the gates of Medâein; the object of this detachment being to serve as a body of observation, although not to decline battle if forced upon them; but the son of Mûnzer, in this case, was to beware of falling alive into the hands of the enemy. Niauman, with the division under his orders, proceeded accordingly into the territory between the Tigris and Euphrates; taking up a position to the eastward in the neighbourhood of the great Persian metropolis. As soon, on the other hand, as they became apprized of his approach, the ministers of the Persian government deputed one of their number, eminently qualified for the purpose, by his frequent experience on similar missions during the reign of Yezdejird, in order to discover what might be the designs of Niauman. On obtaining access to his presence, this personage was informed by the Arabian chief, that he was not employed in the service of Ul Mûnzer, but in that of the Royal Behraum, whose kingdom and inheritance the Persians had so unjustly withheld from him, to confer upon another far less worthy; and that the heroic Prince, whom he served, would soon be at hand, to claim in person the throne of his ancestors. The envoy was then required to continue his journey, until he should reach the presence of

of Behraum, whom he would find prepared at all points to answer for himself. TARIKH TEBRY.

Accompanied by an officer, employed on the part of Niauman to conduct him, the agent proceeded accordingly to the presence of Behramgour; whose exterior and accomplishments appear to have impressed him with equal surprise and admiration. This admiration was, however, not a little mingled with awe when the young monarch, at this crisis arrived at the age of three and twenty, sternly reproached the envoy for having, in common with his ungrateful countrymen, so ungenerously availed themselves of his absence, to deprive him of his hereditary rights. But, relaxing almost immediately from the severe tone which he had assumed, Behraum proceeded to reassure the agent with hopes of the highest advantages to be derived from the restoration of his just rights; making ample allowance to the Persians for their injurious preference, in consideration of what they had endured under the reign of a tyrannical and arbitrary monarch, and of their apprehensions, however ill-founded, that the son might inherit the stern and inexorable disposition of his father. Nevertheless, he appealed with confidence to the recent fact of his having withdrawn from his father's court, and retired into Arabia, expressly because he found it impossible to reconcile himself to the proceedings of an arbitrary and oppressive government; announcing, at the same time, that at the very moment he had solemnly vowed, in the presence of heaven, to make the odium, with which his father's memory was loaded, an example to avoid his errors—to do good, where he had done evil—and to restore, where he had ruined. Being then dismissed from the presence of Behramgour, the envoy proceeded immediately to that of Ul Mûnzer; to whom he acknowledged, without reserve, that had the Persian nobles been at all aware of the virtues which adorned the character of his royal pupil, they never would have chosen another for their sovereign. On which, the Arabian Prince charged him to hasten without delay, and make to his employers a faithful report of what they had seen and heard from the royal heir of the house of Sassan.

Three days subsequent to the departure of the Persian Envoy, Behramgour, accompanied by Ul Mûnzer at the head of one hundred

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thousand Arabian warriors, proceeded towards Medâein, before the gates of which he presented them, shortly afterwards, in formidable array. The Persian magnates with the ministers of their religion, and those most distinguished for knowledge and learning, now issued from the city and sought the presence of Ul Mûnzer, by whom they were again referred to the decision of the young monarch. By him they were assured, with a manliness above disguise, that although they saw him at the head of an army so numerous and formidable, yet that nothing but the last extremity should compel him to draw the sword against those whom he considered as his brethren, and to many of whom he was otherwise bound by the ties of blood and affinity. He came, he said, for the sole purpose of demanding his rights, for they well knew that the throne of Persia was his by the most universally acknowledged of all claims, that of hereditary succession. "To-morrow," added Behramgour, "let the chiefs of the "Persian army and the principal denizens of the empire be assembled, "in order to hear, both from myself and from the person whom they have "chosen for their King, what we can each advance in support of our "respective claims. If it can be proved on his part that the sovereignty "be justly his, nothing shall induce me to persevere in the prosecution "of those claims; but if, on the contrary, my right to the succession "shall be established beyond all dispute, then will it be at their peril to "oppose themselves any longer to my just and acknowledged authority." He added his assurance that, in the latter case, it should be his study to support among them the purest system of religion, and that he would himself be governed by the strictest principles of truth and virtue; and he concluded by repeating his determination to repair the injuries produced by his father's misgovernment—finally declaring, that should he fail to substantiate the justice of his claims, he would instantly withdraw from the Persian territory. The Persian nobles, and those by whom they were accompanied, expressing their highest approbation of sentiments at once so discreet and magnanimous, shortly afterwards returned to make known to their countrymen, the equitable proposals of the young Prince.

On the day following, Behramgour and his faithful ally, at the head of the Arabian army, took post before the gates of Medâein; while the Persians,

Persians, with him whom they had chosen for their sovereign, came out of the city bringing with them a throne of gold, and the Moubed-e-Moubedan, or arch-priest of the Magi, bearing before him the crown of Persia, of which he appears on this occasion to have been vested with the disposal. Without requiring the concurrence of any one, however, Behramgour immediately took his seat upon the throne, the high priest placing himself on his right hand, and the intrusive Kessry with the Persian aristocracy, stationing themselves before the throne. In these circumstances, Behramgour called upon such as considered themselves qualified to address this great assembly, to deliver their opinions without restraint or reserve. Those, accordingly, who were eminent in the nation through their wisdom, courage, or experience, proceeded to expatiate on the causes of the recent arrangements; inveighing in bitter terms against the memory of Yezdejird, whom they accused of every species of misconduct, of a disposition prone to every vice, and of a profligacy in his religious opinions most mischievous in its tendency, since it led him, for the propagation of those opinions, to the exercise of a sanguinary persecution against his people; and hence, under his hand, the whole empire became one universal scene of desolation and unhappiness. In conclusion, they observed, that on their deliverance from the sway of such a tyrant, the assembled people resolved that the destinies of their country should not be committed to the discretion of any child of his; lest inheriting the disposition of the father, he should continue to them the same depraved and tyrannical system as that from which they had so lately escaped. And hence they had sought out, from among the descendants of their Kings, one on whom they had ventured to confer the sovereignty of the Persian empire. When all had spoken in rotation, Mûnzer only made use of the brief remark, that after the calm and attentive hearing, which they must acknowledge to have experienced, he should confidently refer them, for their answer, to his imperial pupil.

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Behramgour now addressed the assembly; and first of all he did not hesitate to declare that he bore full testimony to the truth of all that they had alleged against Yezdejird, in faith and morals; since he had been furnished with an ample and painful opportunity of witnessing the justice

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of their accusations, during his recent residence of a twelvemonth among them; and it was from a contemplation of what he had then observed, that he had bound himself by a solemn vow, should it ever be his destiny to ascend the throne of Persia, at once to reject the opinions of his father whether in faith or practice; and to the utmost of his power, to repair the injuries which had been brought upon the country, through the operation of his ill-advised and culpable misgovernment. In their presence he now renewed that solemn engagement, calling upon God and the angels of his power, whether in heaven or on earth, and on the venerated high priest of their religion who bore in his hands the symbol of the Persian monarchy, to bear witness to the act. In the mean time, however, he proposed between himself and Kessry, the Prince to whom they had thought fit to transfer his hereditary right to the throne of the Persian empire, some kind of contest in a trial of personal valour; and this he conceived could not be more satisfactorily exhibited than by the following mode. "Let," said he, "the imperial crown, "to which we respectively aspire, be placed on the earth directly "between two untamed and hungry lions, and let my rival, if so "disposed, put himself forward to bear off the glittering prize from "betwixt the lion's paws. Thus if he succeeds, with life, will his "superior right be conspicuously substantiated, and for my part I shall "retire from the contest, and freely forego all further claim. On the "other hand, should it prove my lot to bear off the far-envied prize, "then shall I have a right to expect that my hereditary and just preten-"sions shall be no longer disputed." He concluded by announcing, that if, after all, they demurred to bind themselves under the stipulations thus defined, and would only consent to one year's experience of the system of religion as maintained on his part, and the moral practice derived from it, he would freely consent to place his rights at their disposal, should that experience fail to secure their approbation; that he should consider himself divested of all claim connected with the sovereign dignity, and that they would be perfectly authorized to bestow it wherever they thought most proper.

With mingled surprise, admiration and awe, the assembled multitude expressed

expressed their unanimous applause at what had fallen from the lips of the youthful hero, and for the present separated to their several places of abode. But on the day following, they repaired again to the scene of conference, accompanied by their provisional King; the Moubed-e-Moubedan, bearing as before the crown of Persia, and the keeper of the Royal Menagerie, whose name was Bestaum, leading in his charge, according to instructions, two fierce and hungry lions chained round the neck, that perilous prize the crown of Persia was now placed on the ground immediately between them. Matters being thus arranged, Behramgour first addressed himself to his rival, challenging him to advance and take possession of the radiant prize before him. Kessry, however, declined the hazardous precedence, of which he said that his competitor was bound to avail himself; alleging the specious plea that the suit had originated with him, and that he alone had put forth a claim to the Persian monarchy, which he publicly avowed that it was his object to wrest from the present possessor. Calmly seizing his mace, Behramgour approached the lions; the high priest of the Magi loudly expostulating with him on the rashness of exposing himself to almost certain death, merely to gratify his selfish ambition for a crown: for so surely, he said, as he despised these his honest admonitions, the tremendous beasts would tear him limb from limb, but at all events, on his own head must rest the blame and guilt of such an act of ignorant presumption. "Mine be all "the blame," exclaimed the intrepid Behramgour, "and for thyself, I "freely absolve thee from all sort of participation in the act!" Then quickening his steps towards those fierce and formidable animals, he made a spring from the earth and suddenly vaulted on the back of one of the lions, which he seized by the ear, and immediately began to beat about the head with his mace. At this moment the other lion approached to attack him; when stretching out one arm, while he continued to beat the head of the lion on which he sat with the other, he bestowed his blows with such deadly force and effect at the same time, as occasion offered, on the second lion, that he finally dispatched them both, the brains of the raging animals gushing out through their mouths and nostrils. Having thus surmounted all peril, the dauntless Prince seized the crown,

and

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and without further ceremony placed it on his own brows. Then directing his footsteps towards the throne, he instantly seated himself upon it; Kessry himself being the first to congratulate his illustrious rival on this his glorious vindication of his just rights to the sovereignty of the Persian empire. Nay more, he acknowledged that Behramgour had proved himself worthy, not only of the Persian monarchy, but of the empire of the world. His example was instantly followed by the high priest of the Magi, and by the whole Persian people assembled on the spot.

Thus, at last, in undisputed possession of the throne of his ancestors, Behramgour devoted the first seven days of his reign to receive the congratulations of his subjects, and to bind himself by every pledge to promote their peace and happiness. On the seventh day, he dismissed the guardian of his youth, the faithful Mûnzer, his son Niauman, who subsequently succeeded to the government of Arabia, together with the army of that nation which had so effectually supported him in the vindication of his rights, and the force of which is again described to have been surpassingly great and formidable. He then studiously applied himself to redress the injuries and secure the privileges of his people, setting them indeed at large from all restraint, and consigning them without control to the guidance of their own discretion. Nevertheless, at no very distant period afterwards, he became to all appearance so completely immersed in his pleasures, that the result was soon manifest in the most pernicious effects, to the remotest quarters of the empire. The neighbouring powers, in consequence, perceiving the universal disorder which prevailed throughout the country, from this unlooked for and unaccountable supineness, began very early, as usual, to encourage designs of encroachment on every side. But at the expiration of the seventh year of the reign of Behramgour, the territory of the Persian Empire was actually invaded by the Khâgan of Transoxiana, with an army of two hundred and fifty thousand Turks, who carried havoc and desolation throughout the defenceless realm.

Circa A.D. 456.

When these cruel invaders approached the limits of the Province of Parss, the heads of the people and ministers of religion presented themselves

selves to Behramgour; whom they boldly upbraided with the calamities which had overwhelmed the country through his infatuated disregard of all things but his pleasures, and his senseless devotion to the amusements of the chase, urging him, now that he must have been convinced of the emergency, to collect his armies together, in order that they might proceed to repel the enemy. Affecting to treat their remonstrances with indifference, Behramgour dismissed them altogether, coldly observing that God above was too just and merciful to deliver him into the hands of an invader, whose aggression he had never provoked. They quitted his presence upon this, contemptuously remarking that, if he were not already an idiot, the man had been bereft of his intellects through his fears of the Tartars. Behraum continued, nevertheless, as before, to addict himself, with apparent disregard of all other objects, to his sensual enjoyments, until the Tartar monarch was absolutely within the interior passes of the country. Then leaving the main body of his army in charge of his brother Narsy, as Lieutenant-General of the kingdom, and taking with him not more than three hundred horse, he proceeded, on pretence of being engaged on a hunting party, towards Azerbâïjaun and the borders of Armenia, accompanied by his hawks and dogs, and every other requisite for the pursuit which appeared alone to engage his attention. The people now openly complained that their sovereign had basely fled, and that he had betrayed his country to the mercy of the enemy; and in these circumstances they came to the resolution of proposing terms to the Khâgan, to whom they accordingly dispatched an offer to become tributary, provided he would withdraw from the country, without exposing it to further mischief. In the mean time the Khâgan had been apprized by his emissaries of the actual flight of Behramgour, and of the consequent determination of the Persian nobles to submit to his authority; and he therefore suspended the movements of his army, which he caused to take up its quarters in a convenient part of the country, resigning himself to the belief that he was in a state of perfect security.

On the other hand, having given ample scope for the persuasion, that there was nothing further to apprehend from him, Behramgour was secretly on his return from Armenia; continuing however his amusement

of

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of hunting, while his emissaries were actively employed to bring him intelligence of the exact situation of the Khâgan and of his army. But the moment he received the information for which he sought, that the Tartar monarch was off his guard, he re-entered Parss from the side of Irâk Adjem, and coming unexpectedly on the camp of the invaders, under cover of a dark night, succeeded in effecting a complete surprise, and cutting to pieces the whole of those who were not sufficiently alert to make their escape, entirely dispersed the remainder. The crown or diadem of the Khâgan, enriched with jewels of the most costly description, fell into the hands of the conqueror, together with great part of his treasure; the whole of which, escorted by fifty of the small force which accompanied the Persian hero on this occasion, was immediately conveyed to the care of his brother Narsy. With the remaining two hundred and fifty horse, Behramgour then swept the whole of Irâk Adjem and Khorassaun to the banks of the Oxus; where he was found by the main body of the Persian armies, who traced the footsteps of their sovereign with eager and ardent zeal, the moment his great and unexpected victory was announced to them. A part of this force was now detached across the river into Transoxiana, where the Tartars were assailed in their turn on their own soil, and shortly afterwards compelled to sue for peace in terms of submission to the power of Behramgour; whom they now solicited, at his own discretion, to fix the boundaries between the Persian and Tartar possessions, which they entered into specific engagements never to transgress. Behramgour caused a minaurah, or lofty column, to be erected accordingly, in order to define the limits between the two countries; after which, he returned into the interior of his hereditary dominions.

He now directed the jewels which had been abstracted from the crown of the Khâgan, taken among the spoils of the recent victory, together with every article of regal property captured on that occasion, to be conveyed to one of the most celebrated fire-temples, where all was consecrated to the services of public worship; the crown itself being suspended to some conspicuous part of the sacred edifice, which is indeed expressly stated to have been the noblest and most venerated in the Persian

Persian dominions. Then taking his place once more at the head of the monarchy, Behramgour dispatched his brother Narsy, already mentioned, to assume the government of Khorassaun; a competent force being placed under his orders, with which he was instructed to station himself at Balkh, to defend the passages of the Jeyhoun against Tartar encroachment. Among the trophies of his victory which remained in the hands of the conqueror, was the royal consort of the Khâgan, whom he also finally devoted to the service of the great temple of fire; for of all the booty captured on the occasion from the Tartars, Behramgour scrupulously abstained from reserving a single article to himself. In the mean time, the circumstance of his having gained so stupendous a victory with such an unparalleled disparity of force, could not remain long unknown to the surrounding nations; and a particular dispatch from the hero himself, circulated the triumphant intelligence to every city and community within the limits of the Persian empire. TARIKH TEBRY.

At an assembly of the people and of the great men of the nation, shortly afterwards convened together, Behramgour did not however forget, in a formal harangue, to upbraid them in terms of great severity, for the rash censure which they had presumed to bestow on his recent conduct, when they proclaimed to the world, that through the pursuit of his sensual gratifications his intellects had become so impaired as to have rendered him totally unfit for the government of a mighty empire. For the diadem which he wore, he desired, at the same time, to remind them that, under the blessing of a gracious Providence, he was solely indebted to his own energies—not in any shape to the assistance which they fondly imagined he might have derived either from their arms or their counsels; neither had the Supreme Being entrusted the Persian monarchy to his hands without a perfect knowledge of his worth and competence. As to their counsels, or their support in any emergency, or under any circumstances whatever, he must, he said, repeat, that he neither sought nor needed them; and with regard to those idle speculations in which they might be disposed to indulge, when at any time he should happen to disappear from among them, so far from concluding that he was lost in the sordid gratifications of sense, or that he basely shrunk from the

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cares and hazards of government, as they had been inconsiderately persuaded to allege during his recent short absence in Azerbâijaun, they might, on the contrary, be assured, instead of yielding as before to the suspicion that he had fled from the face of his enemy, and then ignominiously offering tribute to the invader, that Behramgour was steadily engaged in some plan for the advantage of his country, or for its rescue from the fangs of the oppressor. Having thus explained himself, he concluded by assuring the people, that so long as they demeaned themselves with fidelity and obedience to his authority, they would not fail to merit and experience the most substantial proofs of his benevolence. To those, however, who deviated from the path of duty, he promised, on the other hand, a vengeance more terrible than any thing they had experienced from the severe justice of his father; for he was but too well informed that the unfavourable change in his father's character had been first produced by the early and unprovoked disobedience of his people. "If, therefore," he sternly repeated, "they availed themselves "of any temporary absence on his part, to swerve in the slightest degree "from their allegiance, they would experience, not less than before, the "most rigorous effects of an offended sovereign's just resentment."

Subsequent to these events, for a period of two years, Behramgour confined his attention to the limits of his own dominions, securing to himself the blessings of the poor by his unwearied and extensive beneficence. Among other acts which consecrated his memory to everlasting veneration, he caused the officers of his exchequer to enter upon a careful examination of the public account, and it being reported to him that there was an arrear of revenue due to the State, amounting to the sum of seventy thousand times a thousand thousand dirrems, or seventy thousand millions of dirrems, he immediately remitted the whole to his people, directing the accounts to be destroyed; all this, as he alleged, in proof of his gratitude to the Supreme Being, for the signal success which had crowned his exertions against the enemies of his country. Another measure which greatly illustrated the benevolence of his character, and endeared him to a numerous class of his subjects, was his attention to the relief of the representatives of reduced families, whom

in repeated instances he restored to that state of opulence, from which, through the concurrence of adverse circumstances, they might have fallen.

It happened that at this crisis there lived in the highest reputation about court, a personage of the name of Hazaurbendah, the lord of a thousand slaves, so called from the extraordinary number of slaves retained about his household; than whom, whether for splendour of talent or pre-eminence of birth, being indeed of the blood royal of the Keyanians, as descended from Asfendiar the son of Gûshtasp, there did not exist within the whole compass of the Persian monarchy an individual of more exalted pretensions; but, what renders the introduction of his name in this place more material to the subject of the narrative is, that as his father had held the office of Vezzeir, or prime minister, under the late reign, so was the son now destined to fill the same important station, not less to the advantage than to the satisfaction of his people, under the government of Behramgour.

The period of two years to which we have just adverted being however expired, Behramgour signified his intention to visit the territory beyond the Indus, alleging that it was his object, at one time or other, to survey the dominions of every power bordering on the Persian empire, on either side; but that he thought it advisable to make his first essay on Hindûstaun, which he proposed to enter alone and unsuspected, in order the more distinctly to examine the state of the country, its military array and equipments, and then return. In prosecution of this singular design, committing the government of the empire and the superintendance of his armies, to the care of his minister, the above-mentioned Hazaurbendah, Behramgour, completely armed and on horseback, proceeded accordingly alone into the Indian territories, finally making his way to the metropolis, where he took up his abode for some time. It being his daily practice, however, to amuse himself with his bow and arrows in hunting the gourkherr on the neighbouring uninhabited plains, a report was soon conveyed to the reigning sovereign of the extraordinary skill in archery and horsemanship, and of the surpassing personal graces and lofty stature of a Persian warrior, who had recently made his appearance in the

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country; and shortly afterwards Behramgour was invited to the presence of the Indian monarch, from whom he experienced a very kind and honourable reception. Having resided for a twelvemonth about the Indian capital, it happened during that period that intelligence should be brought of a forest, at no great distance off, being cruelly infested by a stupendous wild elephant, not less terrible for its size and ferocity, than from its having infected some other elephants that traversed the forest, with the same savage and intractable habits. Hence the intercourse with the provinces in that direction became extremely dangerous, and at last entirely intercepted, from the number of travellers who had been destroyed by these ferocious animals in their passage through the forest; for although the sovereign had invited many a warrior to undertake the task of ridding the country of them, none had hitherto even ventured to approach the haunts of these mischievous monsters.

In these circumstances, Behramgour confidently undertook to encounter the larger and fiercest elephant, provided some one would be his guide to the place where he was to be found; and it was accordingly announced to the Indian monarch, that the warlike unknown had avowed his determination to attack this formidable animal. Accompanied by an officer selected by the monarch himself, in order to bring him intelligence of his success, Behramgour entered the forest, his companion mounting into a lofty tree, the better and more securely to observe the manner in which he conducted his attack. The heroic Persian now approached the elephant, and having fixed his arrow to the level, gave a loud cry, which brought the animal immediately towards him. Behramgour instantly let fly the arrow, which lodged itself in the forehead of the monster exactly between the eyes; and while the enraged animal was endeavouring to disengage itself from the winged mischief, dismounted from his horse, and approached on foot, and with both his hands seizing the monster by the trunk, by main force brought him finally headlong to the earth. Then drawing his scimitar, he struck off the head of this enormous quadruped through the neck, and so holding it by the trunk, or proboscis, he threw it over his shoulder, and brought it to the verge of the forest; where he laid it on the earth, to be viewed by the people crowding to the spot,

and

and not less surprised than astonished at this unparalleled example of surpassing strength and matchless intrepidity. The person employed to observe the proceedings of Behramgour now hastened to communicate to his sovereign the circumstances of that prodigious exertion of personal valour of which he had just been witness; and the successful warrior being again sent for to the presence of the Indian monarch, the latter, surveying his majestic stature and wonderful bodily powers with increasing admiration, at last bethought himself of demanding who he was? Behramgour replied, that he was by nation a Persian, and by birth a noble; but that having incurred the displeasure of his sovereign, he had been compelled to fly his country and to seek an asylum in India. Again loading him with favours, the Indian monarch bestowed upon the Persian hero in vast profusion every thing that could contribute to his convenience or delight, assigning to him a place in his most intimate confidence, and making him the inseparable companion of his person wherever he went.

In these circumstances, with daily proofs before their eyes of the unrivalled courage of Behramgour, it will not be surprising that both Prince and people should have beheld him with admiration and awe; but an event not long afterwards occurred, which gave to his exploits a character almost above the scale of human prowess. The Indian territory was menaced with an attack from a formidable army dispatched against it by the Emperor of China, and it was in deliberation to avert the storm by submitting to an ignominious tribute; but by the assurance of Behramgour that he would himself engage to present a sufficient barrier against the approach of the enemy, the monarch of Hindûstaun was prevailed upon to assemble the force of the country, at the head of which he proceeded to repel the invasion. In redemption of his pledge, however, Behramgour advanced alone to seek the enemy, and falling in with some of the leading divisions, instantly commenced so furious an attack, and with his bow and his scimitar, alternately, committed such fearful havoc among their ranks, that the whole army was struck with a panic, and fled in the utmost consternation, leaving to the Indians an uncontested and bloodless victory. On his return from the field of battle, Behramgour

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now received from the grateful monarch the hand of his favourite daughter, with a superb and princely dower, and an express declaration that it was his design immediately to abdicate the sovereign authority in favour of his son-in-law; an act which his assembled people would be forthwith called upon to ratify.

Conceiving that concealment was no longer necessary to his views, Behramgour then announced to the Indian that he had chosen for his son-in-law the hereditary sovereign of imperial Iraun; to whose name and renown the Indian was indeed no stranger, but of whose almost supernatural prowess he had witnessed such proofs, as he could not at this moment contemplate without alarm. This was, however, in some degree appeased by the declaration of Behramgour that he entertained no sinister views against his country; that his object was to obtain, from actual observation, a knowledge of its geographical extent, its armies, and the weapons they employed in war; and that object acquired, he should leave the country with as little offence as he had entered it. There were, at the same time, he said, certain dependencies belonging at present to Hindûstaun, that interfered so inconveniently with the frontier line of the Persian territory, that the request which he now made of a transfer of those dependencies, would, as he trusted, not be considered unreasonable. In compliance with this intimation the Indian monarch ceded to Behramgour, on the spot, the whole province of Mekraun, together with many other districts immediately approximating upon the Persian territory, the principal nobles of Hindûstaun formally attesting the transfer. The Persian hero desired, however, that he would still retain possession of the territory in question in deputation, only remitting to the exchequer of his government a specific yearly tribute. Then taking leave of his liberal and hospitable entertainer, Behramgour, with his affianced bride, returned into his own dominions; where he found the reins of government in the hands of his brother Narsy, not a word more being said of the former Vezzeir, the once greatly extolled *Hazaurbendah*.

At an interval of two years, apparently subsequent to the return of Behramgour from his Indian excursion, Narsy is said to have been employed

employed at the head of the Persian armies, in an attack upon the territory of the Roman emperor of the east.* At the same time, we are here informed that Narsy had three sons, each of them distinguished for superior understanding, prudence and ability; and to these Behramgour now severally committed the administration of the three primordial departments of his government, the spiritual, civil, and military. To the first, whose name was Zerrawend, who excelled in science and literature, he consigned the affairs of religion, with the post of Moubed-e-moubedan, or Archimage; to the second, whose name was Yaujenesh, or Baujenesh, he entrusted the superintendance in civil affairs; and to the third, who bore the name of Asmengan, and who surpassed in martial exercises and horsemanship, he allotted the department of war, with the appointment of Lieutenant-General of the Empire. In consequence of this arrangement, the latter proceeded immediately into the territories of the Eastern Emperor, to conduct, in conjunction with his father, we will suppose, the operations of the war against that monarch; whom he is further said to have compelled to submit to a treaty highly advantageous to the interests of Persia. After which he returned in triumph to the presence of his royal relative, in whose favour he now attained to the highest exaltation.

Behramgour was thus become, if we are to credit the statements before us, nearly master of the known world, having for his tributaries the monarchs of Tartary, India, and of Rome; and in these circumstances he received from his brother a request that he might be permitted to retire from the world, in order to provide for the awful contingencies of another; alleging, what we do not exactly comprehend, his advanced age, and declining health; but, more than all, the experience and capacity of his sons to occupy with advantage the stations which he had held in the service of the monarchy. Having accordingly obtained the consent of Behramgour,

* This was probably the war with the Emperor Theodosius the IId., which is said to have occurred in consequence of the persecution of the Christians by the Magi, about A.D. 422.

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Behramgour, Narsy immediately withdrew to the metropolis of the subordinate government (Balkh), where he devoted himself exclusively to the discharge of his religious duties. That his piety, at the same time, might not be without some memorial to after ages, he erected four spacious villages, and in each of these a temple to the element of fire, one in his own name, and the others in those of his three sons respectively. In each of these villages, moreover, he enclosed and planted a noble garden, and in each garden a thousand cypress, a thousand olive, and a thousand date-trees, all together assigned in perpetual endowment for the support of the four temples. The three sons of Narsy continued nevertheless to enjoy the highest honours in the court of Behramgour, to the termination of his splendid reign.

In the twenty-third year of that reign, however, while engaged one day on a hunting party, Behramgour suffered himself, in the eagerness of his pursuit after a wild ass, to be led away among some deep pits, or wells, or springs, the openings of which being level with the earth, were equally imperceptible to himself and the horse on which he rode. Hence coming upon the mouth of one of these wells, the horse lost his footing, and in the plunge dismounted his royal rider, who was thus precipitated headlong to the bottom of the well, and never more seen; neither was his body ever found: for although his sorrowing mother hastened to the fatal spot, with many a mule loaded with gold, which she distributed in order to encourage the exertions of those employed, to fish up for interment the remains of her heroic son, and although these exertions were continued without ceasing for forty days and forty nights, and the well was cleared to the bottom, of water, mud, and clay, not a vestige was ever more discovered of the outward form of this amiable and celebrated monarch.*

* A distinguished modern writer, Sir John Malcolm, in his History of Persia, relates that, in the year 1810, he visited the spot which was the scene of this catastrophe, in the Vale of Heroes, between Shirauz and Isfahaun; and that a trooper belonging to his Britannic Majesty's 17th regiment of Dragoons was drowned in one of the pools formed by these subterraneous springs,

springs, represented to have been the identical pool in which Behramgour had perished so many centuries before, although the body of the trooper was recovered, from remaining near the edge. Were it not from the illustration derived from this fact, a suspicion might suggest itself that the chivalrous monarch of whom we have above spoken had perished by some foul act of treachery, and that his body had been secreted to prevent discovery: for there are circumstances in his romantic story which might lead us into the belief that, notwithstanding his distinguished character, Behramgour was no favourite with the Persians. TARIKH TEBRY.

CHAPTER VI.

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To Behramgour succeeded his son Yezdejird II., who by a just and upright government, fully realized the early promise which he had made to his people, diffusing prosperity and happiness to the world. When, however, the Princes of the earth had continued for some time to remit with reasonable punctuality, to the treasury of Yezdejird, the tribute which had been imposed by his father, the Roman Emperor of the East audaciously set the example of independence, by declining further to submit to this badge of subjection. But a Persian army dispatched against the refractory Roman, under the eldest son of Narsy, the Zerrawend formerly mentioned, soon restored him to a sense of duty. The reign of Yezdejird the son of Behramgour extended to a period of eighteen years. He had two sons, the elder of whom was named Feyrouz, the younger Hormûz. The former he had early sent to preside in Seiestaun; but the younger, who appears to have been the favourite, he had retained near his own person; so that when death relieved him of his earthly cares, this younger son had an opportunity, of which he did not hesitate to avail himself, to seize upon the succession. The moment he received intelligence of this usurpation, Feyrouz withdrew for protection to the court of Khoushnowauz (the *hospitable*), monarch of the Heyautelah, or white Huns; so called from Heytel, the name of a district beyond the Oxus, where possibly they might have been seated. At the head of a powerful armament furnished by Khoushnowauz, he returned shortly afterwards into Persia, and having given successful battle to his brother, finally recovered his rights, and obtained possession of his kingdom. The Heyautelah were then permitted to return to their own country most bountifully

Circa A. D. 490.

bountifully rewarded, and Feyrouz became firmly established on the throne of his father. TARIKH TEBRY.

This monarch is described to have reigned for a period of six and twenty years, and to have also diffused around him all the blessings of a just and beneficent government. Nevertheless, about seven years subsequent to his accession, the rain of heaven having been withheld from giving fertility to the earth, a dreadful scarcity pervaded the Persian Empire. In these circumstances, Feyrouz dispatched instructions to every quarter of his dominions, to cast open the local treasuries for the purchase of the means of subsistence, wherever to be found, for the more immediate supply of the capital. In the mean time the rich were required to furnish food to the poor; and it was moreover announced throughout the empire, that for every poor person that perished from hunger, he would require the life of a rich man. Furthermore, he relieved his subjects in general from every species of taxation; and his private property was expended without reserve, in supplying the necessities of those who were in want. By these and other expedients, in fine, though the famine continued to afflict the land for a period of seven years, did he contrive to regulate the resources of the country so admirably, that not a single individual died from hunger. It is here thought necessary to acknowledge, however, that at the commencement of his reign, Feyrouz was, to all intents and purposes, an arbitrary and cruel tyrant; and that it was not until the occurrence of these frightful years of scarcity that he evinced his reformation, by a sincere repentance of his numerous misdeeds. In consequence of this, the Almighty almost instantly relieved mankind from the calamities of famine and hunger; for that very year the blessing of rain was restored, and the springs and fountains of the earth were again replenished. Circa A.D. 500.

It has been already noticed that by an ordinance of Feyrouz the whole of his subjects were relieved from taxation; and it is here explained, that previous to his time a contribution of one-tenth had been usually required for the exigencies of the state. But the munificence of Feyrouz did not terminate here. At his own sole expense he repaired and re-peopled every place in the empire which time or accident had laid in ruins; and

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he finally erected, in different parts of his dominions, three celebrated and flourishing cities. One in the direction of Rey, to which he gave the name of Ramfeyrouz (the resting place of Feyrouz); another on the borders of Kermaun, to which he also gave the name of Ramfeyrouz; and the third on the frontiers of Azerbâijaun, which he called Roushenfeyrouz. The ungrateful hostilities which he waged against his benefactor Khoushnowauz, the monarch of the Heyautelah, are described by the author in a subsequent portion of his work, but are immaterial to our purpose. And we now return to that part of the narrative which more immediately applies to the subject of Arabian story.

It becomes then necessary to explain, in this place, the causes which for a time produced a transfer of the sovereignty of Arabia from the Humeirians, or Hamyarites, to the Abyssinians, and brought the latter with their portentous elephant to the gates of Mekkah. Some time subsequent to the age of Behramgour there reigned in Yemen a prince of the name of Assâid, with the title of Tobba-ul-aukher, sometimes ul-asgher, because he was the last who bore that celebrated title. Possessing a body of warriors both numerous and formidable, he conceived the design of quitting Yemen at their head, in order to make himself master of Hejauz; and passing through the territories of Mekkah and Medeinah, to proceed in that direction into Syria, and finally returning through Irâk Arab, thus to agitate with equal alarm and terror the monarchies of Roum and Persia. We are further instructed, that at the period under consideration, Assâid and his subjects, together with the people of Mekkah and Medeinah, and indeed of Arabia in general, were gross idolaters, with the exception, however, of a particular territory surrounding Medeinah, which was in the occupation of a colony of Jews. These were the descendants of the fugitives who had fled from Palestine and Syria, before the armies of Bakhtanusser, and who had been permitted to erect around that city sundry towns, such as Hobeir (doubtless Kheybar), Fedak or Fedâka, Koreizah, and Waudy-us-sebbôua—still adhering to the law of Moses, although that law had been long since abrogated, and the channels of divine revelation had been transferred to the followers of the Messiah. The latter had however not yet, it seems,

extended

extended themselves beyond the boundaries of Syria, at least none had hitherto appeared in Arabia, to proclaim the tenets of the gospel of Jesus. Neither at this period was the territory of Arabia in any degree subordinate to the authority of either Roum or Persia. TARIKH TEBRY. Circa A.D. 448.

These circumstances explained, the narrative proceeds to state, that leaving Yemen at the head of a numerous army, the last of the Tobbâides entered Hejauz, and appeared in the neighbourhood of Mekkah; but finding that, as invariably described, a place environed by barren hills, without either water, trees, or herbage, he declined making any attempt to reduce it, and passing by, prosecuted his march for Syria. It appears, however, that at Medeinah he left a son; since it is now said that he had scarcely entered the Syrian territory, when intelligence was conveyed to him that the inhabitants of that place had put his son to death. In consequence of such intelligence Tobbâ Assâid hastily retraced his steps to Medeinah, which was now beleaguered on every side. At this conjuncture a circumstance happened, which, some how or other, appears to have added considerably to the resentment of Assâid: for one of his soldiers being detected by an inhabitant robbing a date-tree in his garden, the man immediately killed him, and threw his body into a well; and this act of blood being further reported to the already offended monarch, he proceeded the next day to make a general attack upon the town, directing his principal effort against the gates. In this however he was foiled; neither could he succeed in making any impression on the place, although he renewed his attacks daily, for the space of a month, retiring to his camp regularly every evening.

While these desultory operations were carrying on, the inhabitants of Medeinah, at the close of every day's hostilities, threw open their gates, and with singular liberality conveyed to the camp of their besiegers, every evening, an abundant supply of the produce of their date gardens; thus furnishing an agreeable and refreshing regale, after the labours of the day. And in truth, when a month had been consumed in these circumstances, the besieging troops represented to the Tobbâ their repugnance to combat with a people, who, although they resisted with becoming bravery the efforts of the day, treated them with such unexampled hospitality

by

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by night. The monarch could not but acknowledge the force of this sentiment, pronouncing them to be indeed a generous and humane people, that could, in the very height of flagrant hostilities, thus comport themselves. Finding at the same time the desire of vengeance sensibly abated in himself, in consequence of what he had thus observed, it was not difficult to improve a disposition so manifestly conciliatory, into measures of substantial amity. Accordingly two intelligent Jews, of the names of Kaab and Asseid, chosen from among the Benni Koreizah, made known to the Tobbâ, that if he seriously sought the destruction of Medeinah, he would probably discover to his cost, that his labour was in vain; for that this city was under the peculiar protection of the God of Heaven, and that whoever sought to destroy it would infallibly expose himself to some awful visitation of the divine displeasure,—literally, that he sought his own chastisement. They added in explanation, that among the Koraish at Mekkah a prophet was destined to appear, of the name of Mahommed; and that this prophet, rejected by the people of Mekkah, and finding an asylum at Medeinah, would there fix his abode for the remainder of his days. Thus, from regard to the character of his prophet, the Almighty has ever since extended his peculiar protection to the city of Medeinah.

It is stated, moreover, but with how little credibility we shall not pause to remark, that these two Jews alleged to have found the circumstances here described, with regard to the prophet of Mekkah, recorded in the Tourâyet, or Hebrew Scripture; that code of divine Law delivered from heaven to Moses, the particulars of which, his curiosity being now greatly excited, they then explained at large to the Arabian monarch. The doctrines thus unfolded to him appeared so acceptable to the Tobbâ, that he instantly abandoned the absurdities of idol worship, and became a zealous convert to the Mosaic dispensation, calling upon his soldiers to follow his example, which they united to do without hesitation. The two Jewish agents were immediately advanced to the highest dignities, and otherwise loaded with favours. At the same time, the Arabian monarch could not forbear to demand, how it came to pass that the people of Medeinah themselves, who were still rank idolaters, had not long since been invited to abjure their errors and embrace the Law of Moses; and it was further alleged,

alleged, that the people of Medeinah were reserved for conversion to the faith of that prophet who was to appear among them from Mekkah, whose doctrines they would embrace, and whose defence they were destined to undertake.

Tobbâ-ul-Assâeid now withdrew from Medeinah, and proceeded south towards Yemen, taking with him the two Jews, Kaab and Asseid, to whom he was so deeply indebted for the happiness of his conversion. On his arrival near Mekkah, certain Arabs of the Benni Hozzail introduced themselves to the presence of the Tobbâ, and suggested to him, if his object were wealth, in the shape of jewels, gold, and silver, that object was now within his reach. "Destroy the city of Mekkah," said they, "and cut "off its inhabitants, and, in the pillage of the Kaaubah, an incalculable "booty will be thy requital." Happily for Mekkah, the tempting proposal which had been just made to him was communicated to his two Jewish counsellors, and they very honestly cautioned him to beware of listening to the baneful suggestion, which, they assured him, could only proceed from those who sought his destruction. They urged him, on the contrary, to enter Mekkah on terms of amity, and offer his adorations in the temple of the Kaaubah, for the glory of that Almighty Being, to whose name it was first consecrated by their father Abraham. Warned by these admonitions, the Tobbâ first caused the perfidious Hozzailians to be seized, and their hands cut off; after which, entering the city in an amicable manner, he passed in solemn procession round the Kaaubah, directing, however, the idols which were lodged within to be cast out, and the temple in other respects to be religiously purified. Then covering the sacred edifice for the first time with a superb canopy, he furnished a precedent for the practice, which has ever since been continued to this day.

We shall add in this place, from the Kholausset-ul-akhbaur, that the same Tobbâ who furnished the Kaaubah with its first canopy, also deposited an attestation of his belief in the expected mission of Mahommed, in the hands of a certain Jew of the name of Shâeil or Shamoul, one of many of the same nation who accompanied him on this occasion; but who expressing a desire to remain at Medeinah, there took up his abode accordingly.

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accordingly. From this Shâeil, or Shamoul, Abû Ayûb the ansaur was the *twenty-first** in descent; and it is here gravely repeated, that this record was actually presented to Mahommed by the same Abû Ayûb—doubtless one more of the numerous forgeries employed in support of that enormous imposture.

From Mekkah the Tobba now returned into Yemen, where a reception awaited him for which he ought to have been sufficiently prepared; for the people, in full assembly, had come to a resolution neither to admit to his capital, nor acknowledge any longer for their sovereign, a prince who had abandoned the worship of his ancestors, and sought to introduce among his subjects a mode of faith to which they were entirely strangers. They were prepared accordingly to resist the innovation sword in hand. There happened, however, to exist in the country a subterraneous fire, to the operation of which, from time immemorial, the people had been accustomed to submit such differences as could not be adjusted by ordinary methods. This natural phenomenon was to be found in a cavern, or grotto, among the mountains in the territory of Saana, at the entrance of which on the occurrence of any dispute, the contending parties were directed by the sovereign to present themselves: and truth from falsehood, right from wrong, justice from injustice, never failed to be effectually discriminated. For, issuing portentously from the mouth of the cavern, the fire consumed to ashes the false accuser, the fraudulent claimant, and the author of injustice, in whatever circumstances; after which it again disappeared into the cavern, no one being able to determine whence it came or whither it went.

To this mysterious ordeal the Arabian Prince now invited his refractory subjects to submit themselves, pledging his word, if the ordinary manifestations from the cavern proved unfavourable to the doctrines of which he was the advocate, to return to the system of his forefathers. But, should the result be otherwise, it was but reasonable that he should require their immediate adoption of the truths of the Mosaic dispensation—a proposal to

* There could, however, scarcely have been twenty-one descents crowded into the compass of little more than one century.

to which they appear to have assented without demur. Then summoning to his presence the two Jewish elders, Tobbâi explained to them the arrangements which had been acceded to, and of which they immediately expressed their approbation. Accordingly, taking with them the principal idols of their country, the people of Yemen proceeded to the vicinity of the cavern, the monarch also repairing to the spot, accompanied by his troops. When they drew near to the cavern, the two Jews, with portions of their sacred Scripture appended to the breast, approached the entrance, at the same time reciting aloud passages from the Tourâyet; and suddenly a flaming fire burst from the mouth of the cavern, by which the idols of the men of Yemen, and the whole of those by whom they were borne, were instantly consumed to ashes; after which, having continued to burn from morning until noon, it then receded as usual into the cavern, from whence the two Jews now issued, uninjured, and in perfect safety. In consequence of this awful manifestation, the whole of the people immediately embraced the law of Moses, and thus was idolatry abolished in Yemen.

There still remained one image, nevertheless, which, as there issued a voice from it by some contrivance which they were unable to comprehend, the misguided people had been accustomed to consult as an oracle. This circumstance was further made known to the two Jewish elders, by their royal convert; and they explained to him without reserve, that this was produced through the agency of some evil spirit, employed to support the influence of superstition and error. Shortly afterwards, the two Jews repaired to the door of the temple dedicated to the service of the image above described, and reciting, as before, various passages from the sacred volume, they humbly besought the God whom they served, to expel this wicked spirit from its abode in the temple. Instantly a frightful spectre issued from the place, and sinking into the earth, with hideous yells vanished from their sight. The temple itself was immediately rased to the ground, by direction of the Arabian Prince, who continued a zealous proselyte to the Law of Moses, to the day of his death. It is here repeated, that the name of this monarch was Assâid, with the variation, however, that he was entitled Tobbâi-ul-akbar, not ul-aukhir—Tobbâ the

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greater; not the latter, as formerly stated, his son *Hussaun* being called Tobbâi-ul-asgher—the lesser Tobbâi.

On the demise of Tobbâi Assaid, his three sons, Hussaun, and Amrû, and Zerraah, or Zohraun, being yet in infancy, and incapable of the exercise of sovereign power, a person arose from among the Benni Lakhem, of the name of Rebbeiah ben ul Nasser, or Nazzer, ul Lakhemy, who seized upon the government of Yemen. He was also of the Jewish persuasion, and his authority appears to have been unanimously acknowledged throughout the whole of Yemen.

Having thus secured the supreme power, in consequence of the minority of the children of Assâid, Rebbeiah ben ul Nasser enjoyed his authority undisturbed for many years. But some years after his accession to power, having experienced great disquietude from a dream, all the Kauhens, or sorcerers, or soothsayers, in the country were summoned together, in order to explain to him the signification of this dream. The Kauhens mentioned here are described as a class of men, of whom, at this period, many were to be found both in Arabia and Syria, professing to give information on things unseen, not yet in existence, or to come to pass at some future period; to discover thefts, to describe the circumstances of an untold dream, and to furnish the interpretation: in short, without any kind of previous explanation, to give to individuals in all the occurrences of life, a satisfactory reply to every inquiry. In Arabia, these soothsayers bore the name of Kauhenan, but the Oustauds, or masters, in this occult profession, at the period under consideration, were two persons of the name of Shekk and Setteiah, to whom all in Arabia looked up for instruction in the mysteries of the art.

Having brought these men to his presence, Rebbeiah called upon Setteiah first of all, separately, to explain to him the circumstances of the dream which had occasioned so much uneasiness; and the sorcerer described to him, with little hesitation, that what he had seen was a thick darkness, from the bosom of which there issued a mighty flame of fire, which cleaving to the earth, and reducing it into burning cinders, consumed all the inhabitants of Yemen. Acknowledging the precision with which the circumstances of his dream had been described to him, the Prince

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now demanded that he might be furnished with the interpretation; and Setteiah proceeded to explain, that his country would be invaded by the monarch of Habbeshah, or Abyssinia, who would subjugate the inhabitants, subvert the Jewish religion, and transfer the sovereign power to the Abyssinians. In short, that these latter, a sable race, should subdue the country with fire and sword, and render themselves masters of Yemen. Rebbeiah then demanded if he were able to furnish any information as to the events which might follow; and the sorcerer added, that at the expiration of a certain period, a person would then arise of the name of Seyf-ben Zi-ul-Yezzen, or Yazzen, who should wrest the power from the Abyssinians; but that he should also perish by a violent death, and a prophet would appear among the Arabs, by whom a code of laws would be established in Yemen, that should prevail to the end of time. On the day following, the other master-sorcerer, whose name was Shekk, or Shekka, appeared in the presence of Rebbeiah, and being also examined apart by that prince, furnished precisely the same replies, without the slightest variation in point of fact and interpretation, as had been given by Setteiah. TARIKH TEBRY.

According to the Kholausset-ul-akhbaur, after having explained that the province of Yemen should be conquered by a force from Abyssinia, Setteiah, in reply to a question from Rebbeiah, further stated that the event to which he referred would not come to pass until sixty or seventy years after Rebbeiah should have ceased to reign. That at the expiration of an equal period of seventy years, the country would be taken from the Abyssinians by a personage of the name of Seyf Zi-Yezzen; but that shortly after the death of the last named personage, the province would be subjugated to the authority of a just man, who would be favoured with direct revelations from the presence of the Supreme Being. That this just man, so invested with the prophetic character, would be, moreover, a descendant from Ghauleb, the son of Fehr, son of Malek, the son of Nazzer, and that the code instituted by him should continue unrepealed to the day of judgment.* Having listened with surprise and wonder KHOLAUSSET-UL-AKHBAUR.

* As to the credibility of this impudent fabrication, there can be but one opinion.

KHOLAUSSET-UL-AKHBAUR.

der to the information thus conveyed to him, the Prince of Yemen desired to know what he was to understand by the day of judgment! The sorcerer finally explained, that it referred to a period at which the human race from first to last, should be assembled together on the same spot, to give an account of their actions: such as had done evil to be consigned to eternal misery, and such as had done well to be ushered into never-ending bliss. With increasing interest, Rebbeiah demanded that the soothsayer would confirm his statements by an oath: and Setteiah accordingly swore by the evening twilight, and by the settled gloom of night, that what he declared was true. He was then dismissed, and the other master sorcerer, Shekk, was sent for, who gave, in the circumstances of the dream and its interpretation precisely the same information as had been received from Setteiah; and it is here added that the Arabian prince, thus awakened from the stupidity of ignorance, instantly acknowledged his belief in the predicted mission of Mahommed, and in the certainty of a general account to be rendered of the actions of all mankind on the day of judgment.

Some extraordinary circumstances attached to the story of the sorcerer or diviner Setteiah are here inserted, moreover, from the Kholausset-ul-akhbaur, although of a character too preposterous for belief. In the first place, his father's name was Mussâoud, and it is alleged that, with the exception of his scull and the ends of his fingers, he was entirely without bone in any part of his body. According to others his head was in his bosom. That, when under the influence of rage, his body became distended, and that it was then only he was able to sit erect. He could not, however, at any time be made to stand upon his feet, but when it was necessary to move him from place to place, they folded him like a mantle; and when there was occasion to consult him in the exercise of his mysterious profession, it was the practice to roll him backwards and forwards upon the floor, like a skin of milk, for cheese or butter, until the answer was obtained. From the account given by himself, Setteiah derived his supernatural knowledge from one of the Jinn, or Genii, who had surreptitiously overheard some of the communications vouchsafed by the Supreme Being to Moses, and who instructed the sorcerer in

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the disclosures which he was thus prepared to make to those who applied to him for information. It is further stated, that the life of this extraordinary individual extended to a period of six hundred years.

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The concurring statements of the two sorcerers, however, produced considerable apprehensions in the mind of Rebbeiah, and he shortly afterwards conveyed his children into Irâk; dispatching at the same time, to explain to Shâpûr, the then reigning King of Persia, the circumstances which had occasioned such serious alarm. But to which of the Shâpûrs this may apply we are not informed; and it may be necessary to recollect that the first Shâpûr appears to have ascended the throne of Persia about A. D. 311, the second about A. D. 363, and the last about A. D. 410. It is, however, observed by the author, that Rebbeiah the son of Nasser was a descendant of the same Auddy who was brought up by the Khozzeimah, or Hozzeimah, formerly mentioned, and by whom he was married to his (khozzeimah's) sister; an alliance of which the issue, as we have already stated, was Amrû the son of Auddy, from whom therefore, more remotely, it is here alleged, is to be derived the origin of the Princes of of Heirah, as well as, more immediately, from the Rebbeiah-ben-ul-Nasser, of whom we have been now speaking; who conveyed his family from Yemen to Heirah, in consequence of the interpretation of his dream given by the soothsayers. In short, having held the sovereignty of Yemen for several years, Rebbeiah the son of Nasser, was himself also numbered with the dead, his children remaining still at Heirah, and leaving none in Yemen of more illustrious birth, unless we except the three sons of Assâid ul Tobbâi, recently mentioned as minors at the period of their father's death. Being now arrived at years of discretion, and possessed of hereditary claims beyond all rivalship, these three princes, namely, Hussaun, and Amrû, and Zerrah, were accordingly brought from private life by the people of Yemen, who conferred the sovereignty of their country upon Hussaum the elder of the three, of whom the following particulars are further briefly stated.

Having thus ascended the throne of Yemen, and established his authority on a permanent basis, Hussaun obtained the title or appellation, of Tobbâ-ul-assgher—Tobba the younger, and soon evinced the determination

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tion of emulating the grandeur of his father, and the ancient princes of his race. A period of five years was, however, suffered to elapse, before he finally disclosed the nature of his views. But at the termination of that period, contrary to the dissuasion of his soldiers, and their express avowal that the enterprize must lead to some inauspicious consequences, he quitted Yemen at the head of his army, leaving his younger brother Zerraah in charge of his hereditary states, and making his other brother, Amrû, the companion of his expedition. After traversing great part of the Arabian Peninsula, he appears to have entered Syria without resistance; but when he came to Rahebah, which is on the frontier of that province, on the side of Jezzeirah, and the country dependent on Mossoul, the whole of the troops, who had from the commencement entertained a strong aversion to his proceeding, openly conspired against his authority; and proposed to his brother Amrû to put him to death, and to assume the sovereign power in his stead. Seduced by these perfidious proposals, Amrû was prevailed upon to put his brother to death; but, although he found himself in absolute possession of the supreme dignity, through this act of fraternal treachery, from that day forward he never slept more. Neither could the skill of the ablest physicians avail, in the slightest degree, to restore to him his natural rest; nor did the soothsayers affect to conceal from him that he was pursued by the judgment of God, for the guilt of a brother's blood. Thus tormented, Amrû sought to avenge himself upon the Arab chiefs, through whose counsels he had been persuaded to this act of atrocious fratricide, and not long afterwards seized and put the whole or most of them to death. All was however unavailing, for sleep returned no more to the day of his death, which could not be long protracted. The third brother Zerraah was, it seems, still a minor, and incapable of sustaining the cares of government, which accordingly fell into disorder; neither could any one be found among the race of Hamyaur better qualified to undertake the arduous trust.

In these circumstances an individual sprung up, of the name of Honeifah,* not in any way allied to the race of princes, who seized upon Yemen

* The *Doushtauter* of the Kholausset-ul-akhbaur.

Yemen by the law of force, entirely subjugated the people, and succeeded for a time in establishing a tyrannical government; and thus, for some years, affairs continued under a system of violence, injustice, and oppression, beyond all bounds of moderation and endurance. It happened that the tyrant usurper should have been a slave to the same loathsome propensities by which the countrymen of Lot have been condemned to everlasting infamy; and not a youth of whatever degree, whether of the blood of the princes, or of the chiefs of the land, that he did not by some means or other constrain to submit to his detestable purposes; nor was even the meanest vassal permitted to take a wife unless the bride had been previously sacrificed to his licentious desires. In short, there appeared to be no resource against the multiplied enormities of this odious usurper.

One of the royal pavilions, or prospect-houses, was particularly devoted by the tyrant to the indulgence of his licentious habits; and to this pavilion, the approaches to which were guarded by household troops and by watchmen of various descriptions, the unhappy youths were conveyed, who had unfortunately attracted his notice. Within the pavilion there existed, moreover, one particular apartment, beautifully painted and decorated, from an opening or window in which, when he had gratified his loathsome apetites, it was the tyrant's practice to put out his head, cleaning his teeth with a small twig commonly used for that purpose, called a *messwauk*; and this it seems was intended as a signal to his guards that the gates might be thrown open.

When he had pursued his licentious course for some time, with impunity, and the period drew near at which it was to be brought to a termination, reports were communicated to the tyrant of the singularly perfect beauty of Zerraah, the second brother of the younger Tobbâi, of whom we have recently spoken, and who was at this crisis grown to man's estate; although this personage is described in the Kholausset-ul-akhbaur, by the name of Sherrauhil the son of Amrû, and the same that afterwards obtained the surname of Zû Nowauss. Be this as it may, the handsome youth was summoned to the presence of the tyrant; but as the purpose of the invitation was well understood, he took the precaution of providing himself with a well sharpened knife, which he concealed about his

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his person; and, thus prepared, he bent his steps towards the gate of the hated pavilion, which was immediately thrown open at his approach by the guards, and as speedily closed upon him as soon as he had entered. It was not long before the depraved voluptuary made his appearance, and accosted the young chief in terms from which it was impossible that his design could have been misunderstood. The Prince therefore besought him, by every consideration of humanity and pity, to spare him the infamous prostitution; to recollect the illustrious origin from which he was sprung; that he had had kings for his brothers; and although his ancestors had for ages swayed the sceptre of Arabia, yet at this moment the very poorest man in the land of his forefathers, that he would without difficulty relinquish his hereditary claims in favour of his oppressor, provided he would consent to abandon his atrocious design. He pleaded, however, in vain, for the tyrant expressed a determination, if he persisted in opposing his wishes, to call in the guards to take off his head. Thus driven to extremity, Zerraah suddenly drew his knife, and plunging it into the belly of the tyrant, dispatched him on the spot; then cutting off his head and right hand, he placed the *messwauk*, or tooth-brush, in the latter, and so fixed it to the mouth, that when he put the head in the window, the guards from without, conceiving it to be the usual signal, instinctively threw open the gates, by which the gallant youth found means to effect his escape without much difficulty.

Entering the polluted pavilion, the facts of the sanguinary catastrophe immediately disclosed themselves to the guards, the body of the tyrant weltering in gore being the first object that presented itself to their view; and they were at no loss to conjecture by whom this act of signal vengeance had been consummated. Hastening then to their companions below, they communicated, with feelings of exultation, the circumstances of the spectacle to which they had just been witnesses; the whole indeed rejoicing together at their final deliverance from the indignities to which they had been so long exposed under the sway of this odious profligate. They next sent for Zerraah, whose apprehensions they hastened to remove by reminding him, that although among the poorest in the land, he was yet a descendant from their kings; but, more than all, that his service in delivering

delivering them from the power of the oppressor, had entitled him to their eternal gratitude. After thus attesting their sense of his merit, they unanimously bestowed upon him the sovereignty of Yemen, of which he now took undisputed possession; the whole of the men of war being easily brought to unite in giving stability and permanence to his power.

It is here brought to our recollection that, at this period, both Zerraah and the subjects of his government were universally of the Jewish persuasion, and that he either assumed for himself, or received from the world, the appellation of Zû Nowauss, of which the import is not explained. It is further premised that among the princes of Yemen there never existed a more formidable, or a more powerful monarch, than Zû Nowauss. Nevertheless, after he had continued to sway the sceptre for many years, it was from his hands that the power of the Hameirites, or Hamyarites, was transferred to the Abyssinians. But as this was an important occurrence in the history of Arabia, it may be necessary to enter into some previous detail.

In the way from Yemen to the territory of Mossoule there then existed the town of Nedjeraun, the inhabitants of which, while the surrounding districts were lost in idolatry, had embraced the religion of the Messiah, although, being Arabs also, of the tribe of Benni Thâleb, they had originally participated in the ignorant superstitions of their neighbours, from which they were reclaimed under the following circumstances.

On a particular anniversary it had been an ancient practice of the inhabitants, bringing with them the idols of their country, to assemble under the shade of a large date-tree, which stood without the town; and having hung the tree with drapery of different kinds, it was an established ceremony to pass round it in solemn procession; after which, having also offered sacrifice to the genius of the tree, they usually separated to their different habitations. It is asserted, moreover, that on these occasions, they held converse with certain evil spirits residing in the tree. Such, at all events, is said to have been the prevailing superstition, when a native of Syria of the name of Akeimoun, described to have been a descendant from one of the apostles of Jesus Christ, came into Arabia; where, witnessing the universal idolatry with which, at that period, the country was overspread,

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he became apprehensive that, if he made open profession of his faith, the people might put him to death. Hence he avoided fixing upon any permanent abode, but kept removing from place to place, subsisting upon the fruits of his industry, and persevering day and night in the pious discharge of the duties of his religion; for when it became unavoidably known to the inhabitants of one village that he was not an idolater, he quietly withdrew to another.

In this manner, having traversed the whole of Arabia and Mesopotamia, he fell one day, while crossing the desert on the confines of Irâk, into the hands of a band of robbers; who charged him with having been a runaway from his master, and so binding, carried him to Nedjeraun, where they sold him as a slave. The master by whom he was purchased employed him at first, during the day, in the ordinary work of the family, but at night gave him charge of one of the doors of his dwelling. Availing himself of the opportunity, Akeimoun passed his nights in prayer; and his master, conceiving that there was something extraordinary in his behaviour, became desirous of ascertaining in what way he employed himself on these occasions. Accordingly, on the next opportunity, he approached the apartment of the slave about midnight, and observing a light beaming through a crevice in the door, he thought it might proceed from a lamp burning within; but, looking through, or over the door, he perceived Akeimoun standing, engaged in his devotions, and reading the Anjeil, Evangelium, or Gospel of Christ, while the apartment blazed with a flood of light, of which he could not discover the source. Impressed with awe, in no inconsiderable degree, the master, as soon as he met Akeimoun on the day following, demanded an explanation of the circumstances of which he had been the observer; of the nature of that religion, in the duties of which he had seen him engaged; and of that mysterious light which, without any visible source, had filled his chamber with radiance. Akeimoun replied, that he professed the religion of Jesus the son of Mary; that his prayers were addressed to the Supreme and only God; and that the book from which he read was the Anjeil, transmitted to the same Jesus, by God himself. His master proceeded to demand whether he conceived the religion of which he spoke possessed any

any advantage over that system of worship, of which, in common with his countrymen, he was the humble follower. "Thy religion," rejoined Akeimoun finally, "is a system of error and absurdity; and the idols to "which you address your vows, are no more gods than the tree, to which "you so absurdly offer sacrifice, can pretend to any attribute of divine "power."

The whole of these circumstances being made known by the man to his fellow-citizens, not long afterwards, they crowded round the person of Akeimoun, who explained to them, without reserve, the pure and simple doctrines of the faith of Christ; yet, though they could not withhold their approbation of all they heard, they persisted, nevertheless, in requiring some demonstrative, some tangible proof of the truth of those doctrines, as well as of the errors of their own idolatrous system. "In proof of "the truth of that religion which I profess," said Akeimoun, "I will "call upon the God I serve to destroy the tree which you have made the "object of your superstitious devotions." The men of Nedjeraun then pledged themselves, on receiving such proof, to embrace, without hesitation, the doctrines of which he was the advocate. Akeimoun proceeded accordingly to the foot of the great date-tree, and there addressing himself in prayer to heaven, in presence of all the people, forthwith a strong and mighty wind arose, which first shaking the tree with great violence, then tore it up by the roots, and threw it prostrate on the earth. On this decisive proof they no longer hesitated, but instantly demolishing their idols, cordially embraced the religion of Jesus, the master of Akeimoun being the most zealous in calling upon them so to do. Thus become Christians in name, the people of Nedjeraun evinced a laudable anxiety to be instructed in the essential truths of the Gospel dispensation, and Akeimoun remained among them for that purpose; the surrounding Arab tribes continuing, nevertheless, still absorbed in the idle superstitions of image worship.

At the same period there was among the inhabitants of Nedjeraun, a man of considerable distinction of the name of Yaumer, or perhaps Saumer; and the son of this personage, whose name was Abdullah, had been sent, when of the proper age, to receive instructions in the Evangelic

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writings from Akeimoun, whose disciple he continued for many years. Through intense meditation on the contents of the sacred volume, Akeimoun is here said to have discovered the great and mysterious name of God; in which, when at any time he had occasion to appeal to heaven, he never failed to obtain the object of his supplications, even to the healing of the sick, restoring sight to the blind, and strength and motion to the paralytic. Of this mysterious name, in process of time, Abdullah ben Yaumer besought his master with some importunity to put him in possession; but evading the request, his master informed him that *that* of which he seemed so anxious to possess himself, was one of the awful names of the Almighty recorded in the Anjeil, the majesty of which, should he comply in revealing to his pupil, he would, from his youth and inexperience, be unable to endure; and it was possible, that seduced to employ it on some too trivial an occasion, like an engine, the force of which he was incapable of controlling, it might turn to his own inevitable destruction.

Thus disappointed in his expectations from Akeimoun, Abdullah ben Yaumer returned to his studies; but having heard from his preceptor that a piece of paper inscribed with this awful name and cast into the fire would be found incombustible, he immediately availed himself of the following singular expedient. Having carefully extracted from the Anjeil all the names usually applied to the Supreme Being, and inscribed them on separate slips of paper, he cast them one by one into the fire; and he had the satisfaction to find, that while all the rest were instantly consumed by the element, one particular scroll escaped entirely unchanged, and uninjured in the slightest degree. Abdullah now flew to the presence of his master, to whom he exultingly imparted the tremendous discovery, and again he was earnestly admonished, now that he was in possession of the awful secret, to beware that he did not employ it indiscreetly, or in any thing that was obnoxious to the displeasure, or repugnant to the ordinances of the Most High; since the slightest aberration in this particular would be followed by immediate and certain destruction.

Not long afterwards, on the death of Akeimoun, Abdullah ben Yaumer succeeded to the charge of upholding in Nedjeraun the eternal interests

of

of the religion of Jesus; and the people continued to find in the prayers and invocations of Abdullah an unfailing resource in all their difficulties; so that Tersâyanism, or Christianity, obtained at last so firm an ascendancy in Nedjeraun, as to exclude all other religions, those indeed who declined to embrace it being exposed to the most violent persecution, even to death itself.

In these circumstances a certain Jew of Yemen, accompanied by his ten sons, unfortunately repaired to Nedjeraun in pursuance of some commercial speculation; when, being all of them immediately seized by the people, they were threatened with instant death unless they consented to become Christians. The ten sons resolutely refused to comply, and were accordingly put to death; but yielding to the love of life, the father declined the crown of martyrdom, and became a convert. Having, however, dispatched the business which had taken him to Nedjeraun, the Jew was permitted to return into Yemen; where he made known to Zû Nowauss the injuries which he had sustained from the persecuting violence of this community of Christians. Enraged beyond measure at the report, Zû Nowauss swore by the Touraat (or Hebrew Scripture), that the people of Nedjeraun should feel the direst effects of his vengeance; that he would break their crosses to pieces, level their churches with the earth, and cast into the burning pile every living individual that should refuse to become a proselyte to Judaism. Quitting Yemen accordingly, with fifty thousand warriors at his heels, Zu Nowauss hastened towards Nedjeraun; where, on his arrival, he proceeded in the first instance to signalize his vengeance in the total destruction of the Keleisia, or churches, then demolishing their crosses, he commanded the unhappy Christians, without delay, to embrace the law of Moses. In these circumstances, having, in common with his fellow-citizens, manfully refused to comply with the orders of Zû Nowauss, Abdullah ben Yaumer, or ben Saumer, as he is called by some other historians, was condemned to be thrown headlong from the summit of a high rock, in the expectation that he would thus be dashed to pieces. When, however, in execution of the sentence, he was hurled from the top to the bottom of the rock, the people who went to ascertain his fate, discovered to their astonishment,

that

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that this pious Christian had fallen unharmed, and that he had not suffered the slightest injury in any respect. They now conducted him once more to the presence of Zû Nowauss, whom, in the midst of his guards, he fearlessly persevered in adjuring to embrace the religion of the Gospel. The Arabian Prince inflamed to fury, then struck him on the head with all his force, with the mace which he held in his hand, which fracturing his skull, he instantly expired. His lifeless body obtained, however, a tomb in the territory of Nedjeraun.

The troops of Yemen were now employed, under the direction of Zû Nowauss, in excavating a trench, or ditch, in the form of a grave, a spear's length in depth, and broad in proportion, and afterwards in filling the trench with faggots and other combustibles, to which they finally set fire. Then calling again upon the people of Nedjeraun to embrace the doctrines of the Touraat, they cast the whole of those who refused to comply into the burning trench, until the number of those who perished in this frightful manner amounted to six thousand persons. The rest escaped in different directions, leaving the town a perfect solitude, in which state it was utterly destroyed, Zû Nowauss then returning into Yêmen. We shall here introduce the remark, that while the unhappy Christians were expiring in torture in the burning trench, Zû Nowauss and his followers sat on the brink, deriding their agonies, and thus drew upon themselves the execration of Mahommed in the Korân; wherein the Ass-haub-ul-akhdoud, or associates of the trench, that is, Zû Nowauss and his followers, are pronounced for ever accursed for their cruelty on the occasion.*

In the history of the Khalif Omar it is further stated, that when summoned by that Prince to embrace Isslaum, the people of Nedjeraun were still Christians, and refused to submit either to conversion or taxation; and the Khalif was contented to impose upon them a contribution by way of Zekaat, double however to what was required from the followers of the Korân; on which terms they obtained a treaty from Omar, whose agent presented himself accordingly to receive this contribution when due.

* Vide chap. 85 of the Korân.

due. And we shall add, moreover, from the Kholausset-ul-akhbaur, that during the reign of the same Khalif, an inhabitant of Nedjeraun having occasion to open a tomb, or sepulchral monument of some description or other, suddenly discovered the body of a young man in a sitting posture, with one hand placed on a wound upon the head, which, the moment the hand was removed, began to bleed with great violence. Struck with surprise at an occurrence so singular, the man described what he had seen to some of his acquaintance, and the matter was considered of sufficient importance to form the subject of a report to the Khalif; who is said to have pronounced without hesitation, that the body thus disturbed in its silent repository, was that of Abdullah ben Saumer, or Yaumer, killed, as above described, by the mace of Zû Nowauss. The body was then restored to its habitation in the dust, and a tomb was afresh erected on the spot, to mark the resting-place of this martyred Christian. TARIKH TEBRY.

Having thus executed his scheme of vengeance upon the unfortunate Christians of Nedjeraun, a report of the cruelties exhibited on the occasion by Zû Nowauss was conveyed to Cæsar (the then reigning emperor of the East), at this period also a Christian; and exciting in his breast a feeling of just resentment, that monarch immediately opened a correspondence with the Nejaush, Negus, or ruler of Abyssinia, whom he urged to punish the outrage by the entire destruction of Zû Nowauss. In compliance with these intreaties the Abyssinian, accordingly, dispatched one of his generals, of the name of Ezyaut, or Ezbaut (Elsbaas), to invade Yemen, at the head of seventy thousand warriors. Unable to make any effectual resistance against such a force, Zû Nowauss betook himself to flight in a direction which brought him to the sea shore; and being closely pursued by the invaders, rather than bravely face his enemies, he spurred his horse into the waves, and perished in the deep, after having reigned over Yemen for a period of twenty years. KHOLAUS-SET-UL-AKHBAUR.

Zû Jadden, or Judden, succeeded, but for a very short time: for conceiving a fearful estimate of the prowess of the Abyssinian, he also was driven into the sea, and like his predecessor suffered himself to be swallowed up by the foaming billows, rather than perish by the swords of the enemy.

Ezbaut

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Ezbaut the Abyssinian general now possessed himself, without further resistance, of the government of Yemen; but a misunderstanding having unfortunately arisen between him and Abramah, or, as he is by other writers denominated, Abrahah, another Abyssinian general employed in the expedition, and the latter collecting a force to dispute the superiority, both sides prepared for battle. Before the hostile armies had, however, actually engaged, Abrahah availed himself of the following perfidious expedient to secure the victory to himself. Arming one of his slaves, of the name of Attoudah, and secretly placing him in ambush, with instructions how to act, he conveyed a message to Ezbaut, daring him to decide their pretensions by single combat. Ezbaut who is described to have been a man of exalted courage, eagerly acceded to the proposal, and hastened alone to the spot to which he had been invited by his adversary. At the very first onset he had nearly prevented his rival's treacherous design altogether, for he aimed so well directed a stroke with his scimitar at the head of the traitor, that he severed the flesh from the scull, from the crown to the eyebrows. Just at this moment the slave started suddenly from his hiding-place, and, from behind, clove the unsuspecting chieftain through the middle.

The government of Yemen was, in this manner, secured to Abrahah, or Abramah, as he is more generally called in the manuscript, although the foul act of treachery through which the object was effected, did not fail to produce in the Nejaush, or monarch of Abyssinia, feelings of the strongest displeasure; and he swore a solemn oath, that he would never pardon Abrahah, until he had trampled the land of Yemen under foot, and seized the rebel by the hair on his forehead. He prepared accordingly at the head of a formidable army to enter Yemen; but Abrahah, well apprized of the circumstances of his vow, in order to disarm the resentment of his superior, and to retain undisturbed the possession of his power, again availed himself of the resources of a crafty and inventive genius. Having provided a present suitable to the dignity of a puissant monarch, in specie, and whatever was valuable and rare, he dispatched it, together with a bag of earth and a lock of hair from his forehead, to the presence of the Nejaush, accompanied by a letter imploring forgiveness for

for the past, and promising unreserved obedience for the future and explaining, at the same time, that having been made acquainted with the tenor of his vow, he had conveyed to him a portion of the soil of Yemen, together with the hair from his brows, to enable his sovereign to absolve himself of his oath, without the inconvenience and hazard of a distant and precarious expedition. In short, the expedient was attended with complete success. The Nejaush forgot his resentment—accepted of this seasonable concession—and confirmed the usurper in his ill-acquired power. KHOLAUS-SET-UL-AKHBAUR.

Abrahah then, surnamed ul Ashrem, or Ashram, from the scar on his forehead received in the combat with Ezbaut, now proceeded to regulate the affairs of Yemen without interruption. But when at leisure, in some degree, from these indispensable avocations, his attention became unfortunately attracted by the advantages derived from the concourse of pilgrims which annually thronged to visit the sacred shrine at Mekkah, from different parts of the world; and he, forthwith, determined to erect, in rivalship to that ancient fabric, a place of such beauty and dimensions, that the votaries of the Kaaubah should, in time to come, be but few in comparison. "Do but observe," says our author, "the idleness of the speculation—the futility of such a conception!" Abrahah, nevertheless, determined to carry his design into execution; and having, accordingly, with the concurrence of the Nejaush, furnished his architects with the necessary resources and instructions, they proceeded without delay, and with the united skill of the country, to raise in the metropolis of Sanaa an edifice, which, when complete, both in exquisiteness of workmanship and splendour of decoration, exhibited all the perfection of art; but more than all, in the miracles of painting and sculpture which covered the roof and walls in every direction. To this he gave the name of the Keleiss, ecclesia, or church, finally recommending it to the religious veneration of all classes of the people, whether at home or abroad. Accordingly, not long afterwards, men of every condition, some from motives of curiosity to contemplate the beauties of the structure, others from motives of sincere devotion, were seen hastening to Sanaa from all parts of the world.

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Impatient of the abstraction of those advantages which they had so long derived from the resort of pilgrims to Mekkah, the Arabs of Hejauz had been deliberating, for some time, on the means of retrieving their loss, when an individual of the name of Nefeil, or Bekeil, undertook of himself to extinguish the injurious competition. Stimulated by the ardour of zeal, this person repaired accordingly to Sanaa, and having bribed some of those employed in the service of the rival sanctuary, succeeded in obtaining an opportunity to pass the night within the place. Before daylight, in conformity with his design, he had contrived so to cover the walls and doors with execrable filth, as to exhibit the most disgusting and loathsome spectacle of impurity. Then, watching the moment when the attendants should open the doors in the morning, he effected his escape without detection, and made the best of his way without stopping, until he reached Mekkah in safety.

When, on the other hand, the polluted state of the sacred edifice was made known to Abrahah, he did not hesitate to pronounce that it was to be ascribed alone to some contrivance of Arabian malice; and he vowed upon the spot to demolish the temple of Mekkah. Having dispatched to apprize the monarch of Abyssinia with his design, he requested that a favourite elephant, to which they had given the name of Mahmoud—auspicious—and of which the presence with the army had been always known to be propitious in commanding success, might be sent over into Yemen; and the Nejaush having, in compliance with this request, transported this celebrated elephant, together with several more of extraordinary bulk and strength, to join the troops under Abrahah, that prince, at the head of a formidable armament, proceeded without delay from Sanaa towards Mekkah; for the purpose of carrying into execution his design of reducing the sanctuary of the Kaabah to a heap of ruins.

Entering Hejauz, the troops of Abrahah proceeded to extend on every side the ravages of invasion, pillaging the inhabitants without mercy, and carrying off their flocks and herds, to their infinite distress and injury. Among the property of this latter description, of which they made spoil on the occasion, were two hundred camels belonging to Abdulmûtleb, or, Abdulmûtullub, the grandfather of Mahommed, which they seized on their march

march towards Mekkah. On his arrival in the neighbourhood of that place, however, Abrahah thought fit to dispatch Hattaut, of the race of Hamyaur, with a message to the Koraish, protesting that his design in invading the country was exclusively directed to the demolition of the Kaaubah, and that it was his desire to effect his object, if possible, without the effusion of blood. Nevertheless, if the men of Mekkah were still disposed for strife, it would be found that he was sufficiently prepared to contend with his adversaries, even on their own terms. The agent was at the same time instructed, if he perceived in the Koraish a disposition to accommodate, to conduct their chief immediately to his presence. KHOLAUS-SET-UL-AKHBAUR.

Having been permitted to enter the town, Hattaut proceeded accordingly to communicate the message with which he was entrusted; and conceiving that he discovered in the leading tribe an inclination towards peace, returned without delay to the presence of Abrahah, accompanied by Abdulmûtleb himself, the acknowledged chief of the Koraish. This personage is described to have been possessed of every advantage of a commanding and dignified exterior, being of more than ordinary stature, with an engaging cast of features, and agreeable and pleasing manners. His illustrious birth and distinguished character had been already reported to Abrahah, and altogether secured to him from the Abyssinian prince a most favourable reception; the latter descending from his throne immediately on his appearance, and seated on the carpet-spread floor, placing the Arab chief by his side. As they were mutually strangers to each other's language the intervention of an interpreter became indispensably necessary, and a conversation having through this medium been for some time kept up between them, Abdulmûtleb at last ventured to signify a request that his camels might be restored to him. Surprised, for reasons that are not very obvious, at the nature of this request, Abrahah expressed some degree of mortification that the noble Arabian should have bestowed a thought on the consideration of a few paltry camels, when the subject which they had met to discuss, involved a question of such vital importance, as the preservation or destruction of the sanctuary of the Kaaubah, from his connection with which he was known to derive his highest distinctions in the community. Abdulmûtleb explained to him in reply, that in the

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Circa A.D. 570.

camels so contemptuously alluded to, consisted the best part of his property, and that it was therefore not very surprising that he should have spoken of their restoration as an object of some solicitude; but with respect to the sacred structure which had so unfortunately attracted his curiosity, *that* was under the protection of a Being so mighty, that the intervention of any human solicitude was entirely needless. Upon this, by direction of Abrahah, the camels were immediately delivered up to Abdulmûtleb, and the grandsire of the prophet of Arabia was permitted to return to the town without molestation. There finding that the attendants about the temple had by this time dispersed in different directions, Abdulmûtleb, placing his hand devoutly on the link of the door, addressed himself for a moment in supplication to the Almighty, imploring that he would discomfit and destroy the invaders of his sanctuary. After which he proceeded to join the leaders of the Koraish, who had retired to the summit of Mount Heirah, where they anxiously awaited the result of these alarming appearances.

The very next day, at sunrise, accompanied by his elephants in formidable array, Abrahah conducted his troops towards the gates of Mekkah, fully determined on the destruction of the temple; but when he had proceeded a short distance on his march, the celebrated white elephant Mahmoud suddenly stood, fast and as immoveable as the solid rock; neither did any exertion of his drivers avail to impel him a single stepforwards, although every expedient was employed to that effect. Nevertheless, the moment they turned his head in the direction leading from Mekkah, to the surprise of the monarch and his followers, the movements of the animal seemed to acquire the rapidity of lightning. Before they had yet recovered from their surprise, a prodigious flight of Abaubil birds, described, in their lower extremities, to resemble young camels, were seen approaching from the eastward; each bearing three stones of the size of a pea, composed of the slime of the sea, one in its beak, and one in each talon, and each inscribed with the name of some wretched individual destined to destruction. The instant the body of this flight of birds reached that part of the heavens immediately above the army of Abrahah, a shower of stones was discharged by them; each of which striking

striking a horseman, or footman, on the crown of the head, and passing vertically through the body, killed him on the spot.* KHOLAUS-SET-UL-AKHBAUR.

Of his whole army, Abrahah was the only person who escaped on this occasion. But his escape was only permitted in order that his fate might be rendered more remarkable; for having contrived to withdraw from this scene of fearful mortality, and making the best of his way from the country, in order to return to the court of Abyssinia, he was seized in his flight by a dangerous malady, and it was with the utmost difficulty that he succeeded in conveying himself to the presence of the Nejaush, or Negus, to whom he now endeavoured to describe the circumstances of the awful catastrophe to which he had been witness. He had, however, scarcely concluded his narrative, when one of the portentous birds which had accompanied him unobserved all the way from Arabia, suddenly discovered itself hovering in the air, and, at the moment Abrahah was pointing it out with his finger to the Nejaush, discharged the fatal pebble, inscribed with his destiny, and sent him to atone at once for all his offences, in the darkest pit of hell.

It is further related, that on the morning of the catastrophe, having looked with awful expectation for the approach of Abrahah, and the day being considerably advanced without any indication that the enemy were about to make their appearance, the suspicion at last occurred to the chiefs of the Koraish, that the Abyssinian army had been visited by some fearful disaster; and they accordingly expressed a desire to proceed in a body to the spot, in order to ascertain the truth. But suspecting, at the same time, some artful stratagem on the part of Abrahah, Abdulmûtleb dissuaded them from this design. Making, however, some apology for a short absence, Abdulmûtleb hastened by himself to the camp of the enemy, where, from the deathful prostration which extended on all sides of him, he could no longer doubt of the wonderful intervention of Providence which had interposed to frustrate the designs of the enemy. Then

* The general idea among the western nations seems to be that the army of Abrahah was destroyed by the small pox, or some other pustulating disorder; *Abaubil* being possibly the plural of Eblah, or Abilah, which signifies the small-pox.—T.

KHOLAUS-SET-UL-AKHBAUR.

Then very deliberately collecting together all he could find among the dead, in money and jewels, he concealed them carefully in the earth, where he should be able to take possession of them again at a convenient opportunity: after which, rejoining his fellow-citizens, he announced to them the mysterious deliverance which had been thus wrought in their favour in the very crisis of their danger. The Koraish, accordingly, no longer prevented from hastening to the spot, proceeded without delay to divide the spoil thus placed at their disposal by the hand of divine wrath, on an occasion which has been commemorated by after ages, under the appellation of the Wakaat-ul-feil—the affair of the elephant. We shall further observe on this subject, that Abrahah, or Abramah-ul-ashram, is said to have governed Yemen for a period of three and twenty years.

Beksoum, the son of Abrahah, succeeded to his father, and administered the government of Yemen for a further period, according to our author, of seventeen years.

Messrouk, who is described on the most respectable authorities to have been also the son of Abrahah, was the next of the Abyssinian race who succeeded to the government of Yemen. The historian in this place proceeds to relate, that at the period when Abrahah possessed himself of Yemen, a prince of the ancient race of Hamyar, or Hameir, of the name of Zi-Yazzen, succeeded in effecting his escape to the court of the Roman Emperor of the east,* whose aid he implored to assist him in the recovery of his rights. But failing in his application to that monarch, he made his way to the presence of the King of Persia.† The Persian monarch, from a want of conformity in religion, from the distractions in religion perhaps which then disturbed the monarchy, and from the remoteness of the object, was equally regardless of his solicitations. But on the death of Zi-Yazzen, his son Seyff surnamed Zi-Yazzen, succeeding to his claims, and being enrolled among the feudatories of the just Noushirvân, that monarch was prevailed upon to look with compassion on the lot of the illustrious exile. Making therefore a general enlargement of the soldiers, confined for various offences in the different prisons of

* Anastasius I.

† Kobaud.

of the empire, he caused, of these together, to be formed a small army; which he placed under the command of a veteran Persian chief of the name of Dahrez, with orders to accompany Seyff, the son of Zi-Yazzen, across the intervening gulf of Persia into Yemen. The force of this army is variously estimated by historians, from eight hundred to three thousand six hundred men. KHOLAUS-SET-UL-AKHBAUR.

However that may have been, this forlorn division, after having experienced considerable diminution through the casualties of the voyage, at last made good their landing in the territory of Yemen, somewhere in the neighbourhood of Aadden; where having encamped, they were in a short time joined by the Hamyarites in considerable numbers. The circumstances of this hostile descent could not have remained long unknown to Messrouk; when after a fruitless attempt at negociation, an appeal to the sword having been determined upon, that Prince, at the head of a force estimated by some authorities at one hundred thousand men, finally proceeded to repel the invaders. Nobly devoting themselves to perish sword in hand, Seyff ben Zi-Yazzen and his Persian ally, at the head of their followers, who did not altogether exceed six hundred Persians and five thousand native Hamyarites, drew out to give battle to their formidable assailants. During the conflict which ensued, however, the captain of the Persian auxiliary force, being possessed of unrivalled skill as an archer, and steadily watching his opportunity, took such an unerring aim at the ruby ornament which glittered on the forehead of Messrouk, that he lodged an arrow in his brain, to the very feather. The fall of their leader was instantly succeeded by the discomfiture of the Abyssinian force, who were cut to pieces by the conquerors, in sufficient numbers. The power of the Abyssinians in Yemen may therefore be said to have terminated with Messrouk, or Messrouka, whose reign did not extend to a period of more than twelve years. Circa A.D. 550—570.

Seyff, the son of Zi-Yazzen, having taken care to see that his victory had been secured beyond the hazard of contingencies, then hastened to the metropolis of Sanaa, where he seated himself on the throne of Yemen, taking possession of the palace, or mansion, of *Omdan*, without disturbance. Intelligence of his accession was soon circulated throughout Arabia;

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Arabia; and the hereditary nobles and principal personages of the nation now flocked from every side to the capital of Yemen, to offer their congratulations to the son of Zi-Yazzen, the descendant of their ancient kings. Among those who repaired to Sanaa, on this occasion, were the chiefs of the Koraish from Mekkah, including these three celebrated individuals; Abdulmûtleb, or Abdulmûtalleb, the son of Hâshem, Habeib the son of Abedmenauf, and Ommeyah the son of Abdusshumss. The former in particular, during an audience to which they were admitted by the new monarch, expressed himself with such singular grace and eloquence as to have excited universal applause; and the son of Zi-Yazzen discovering, moreover, in the illustrious Abdulmûtleb, other proofs of superior attainment, as well as of exalted descent, hastened to bestow upon him, as he was well entitled to receive, the highest honours in his power to convey, and to distinguish him by the most liberal marks of royal favour.

We are here apprized that Seyff ben Zi-Yazzen was by religion a Christian, and that by his researches in the Evangelical records he had discovered that the period was now approaching at which the prophet of the Benni Hâshem was to make his appearance in the world; and he at once conceived the idea that this national prophet must spring from the bosom of Abdulmûtleb's family. Under the influence of this impression he is alleged, one day, while Abdulmûtleb continued at Sanaa, to have communicated to the illustrious Arab, in confidence, the conception which had thus taken possession of his mind; and he proceeded to describe some of those signs with which the birth of the mysterious personage, of whose appearance he professed the expectation, would be accompanied.

Circa A.D. 570.

Abdulmûtleb received this information with feelings of surprise and gratitude, announcing to the monarch in reply, that a son of his of the name of Abdallah had recently demised, leaving behind him an orphan boy, on whom were to be discovered all the marks now described to him by the son of Zi-Yazzen. Having strictly charged Abdulmûtleb to beware of divulging any of the circumstances thus disclosed, and having loaded the noble Koraishites with the most liberal proofs of his bounty, peculiarly distinguishing the grandsire of the prophet of Arabia in the costliness and

rarity

rarity of his gifts, the son of Zi-Yazzen then finally dismissed them on their return to Mekkah, altogether highly delighted with their reception. When, however, Seyff ben Zi-Yazzen, or Zi-Yezzen, had continued to reign over Yemen for a period of no great duration, he was cut off by a party of Abyssinians, who watched their opportunity to destroy him while hunting in one of the neighbouring deserts. In Seyff ben Zi-Yazzen, we may finally observe, terminated the power of the race of Hamyar; the government of Yemen being, from this period to the time of Mahommed, delegated to the Lieutenants of the King of Persia, as may be seen in the following enumeration of Ameirs, of whom little more than the names appear to have been transmitted to posterity. KHOLAUS-SET-UL-AKHBAUR. A.D. 570.

The first of these was Dahraz, or Dehrez, the commander to whose skill in archery the son of Zi-Yazzen was mainly indebted for his victory over the Abyssinian ruler. On him was bestowed the name of Jezzah, or perhaps Jerrahdaur—Barbatus, the bearded. Next appeared in succession Keleimjaun, Merzâdan-sheher, Noushjaun, and Merouzaun, respectively. The latter transmitted the succession to his son Kherkhossrou; and to him succeeded Badan, or Bazan, the son of Sassan ul Haroun, or perhaps ul Herûi, who submitted to the prophet of Arabia, and died a Mussulman.

Dadûiah, the sister's son of Badan, succeeded to his uncle, and also submitted to the authority of Mahommed. It was this personage, in conjunction with Feyrouz the Deylemite, that cut off the impostor Asswad, of the tribe of Anns, who, with the functions of the prophetic mission, had usurped the government of Yemen. On the demise of Dadûiah that government devolved finally to the Lieutenants of the Khalifs, successors of Mahommed; "and of those haughty and puissant "sovereigns," concludes our author, "whose renown once extended to "the remotest regions of the earth, not a vestige now remains, but the "story thus briefly related." CIRCA A.D 622.

CHAPTER VII.

KHOLAUS-SET-UL-AKHBAUR.

AS any attempt to illustrate the history of the Arabs would be incomplete, without some notice of those branches of the nation which shot out into Syria on one side, and into Irâk Arab on the other, it may be desirable, in the absence of more circumstantial information, to introduce in this place the subjoined Abstract on the subject, for which we must acknowledge ourselves still indebted to the abridged statements of the Kholausset-ul-akhbaur. And first, of the princes of the Benni Lakhm who flourished for a considerable period in Irâk Arab, some of whom have already been presented to the notice of the reader.

It is upon record, our author proceeds to state, that when the Persian Empire became divided among the independent native chiefs, called the Mûlouk-e-Tawâeif, and not long after the time of Alexander of Macedon, numbers of Arabians from the neighbourhood of the city of Maureb, or Saba, the ancient metropolis of Yemen, for reasons variously explained, but for none more probably than the inundation of Aram, occasioned by the bursting of the reservoir of Abdus-shumss, although this is omitted in the relation, emigrated into Irâk Arab, to the eastward, and into Syria in the opposite direction.

The tribe of Azd, among those who established themselves in Irâk on this occasion, chose for their ruler Mâlek the son of Fohem, (of Nemmeir, according to the Tarikh Tebry,) whose descent is traced in the following manner. Mâlek the son of Fohem, the son of Ghaunem, the son of Dowss (Dawss), the son of Adnân, the son of Abdallah, the son of Zohran, the son of Kaab, the son of Ul Hâreth, the son of Kaab, the son of Abdallah, the son of Mâlek, the son of Nazzer, the son of Azd, or Ezd, the son of Ghowth, the son of Bennet (perhaps Nabet), the son

of Rabbeiah, the son of Mâlek, the son of Zeid, the son of Kahlân, the son of Saba surnamed Abdus-shumss, the son of Teshkheb, or Yashkheb, the son of Yarrab, who was the son of Kahtan, or Joktan. This prince fixed upon Anbaur for the seat of his government; but leaving his residence one night, for the purpose of observing what passed in the town, he was accidentally shot in the dark, by a person of the name of Seleimah. KHOLAUS SET-UL-AKHBAUR.

2. Khozzeimah, surnamed Ul-Abresh, who is here described to have been the son of Mâlek, succeeded to his father. His story has been already circumstantially related from the Tarikh-Tebry.

3. Amrû, the son of Auddy, and sister's son of Khozzeimah, succeeded to his uncle. His story has also already appeared at some length. He was the first of the Benni Lakhm who attained to sovereign power. He transferred the seat of government to Heirah, and is said to have reigned for the exaggerated period of one hundred and eighteen years.

4. Amrûl Kaiss, or Keyss, surnamed Ul Yedu, perhaps Ul Bedûi, the son of Amrû, succeeded to his father, and also reigned for an extended period of one hundred and fourteen years.

5. Amrû the son of Amrûl Kaiss, succeeded, and reigned for sixty years. At his demise the affairs of the Benn Lakhm fell into some disorder.

6. Amrûl Kaiss II., the son of Amrû, succeeded to his father, and reigned for a period of one-and-twenty years and three months.

7. Niauman the son of Amrûl Kaiss, surnamed Ul Aour (one-eyed), succeeded, and reigned for thirty years. He was the builder of the celebrated palace of Khournek, and the preceptor of Behramgour, as already described.

8. Mûnzer, or Mondar, the son of Niauman, succeeded, and reigned for eight years and nine months.

9. Aswad, the son of Mûnzer, reigned for twenty years.

10. Mûnzer II., the son of Mûnzer, succeeded to his brother, and reigned for seven years.

11. Niauman II., the son of Asswad, succeeded to his uncle, and reigned four years.

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12. Abû Jauffer ben Alkemah ul Debeily, a kinsman of the last named Niauman, succeeded, and reigned three years.

13. Amrûl Kaiss III. was the next that succeeded of these sovereigns of Heirah. The period of his reign is not mentioned.

14. Mûnzer III., the son of Amrûl Kaiss, and celebrated under the name of Mûnzer the son of Ma-us-semma (splendour of heaven), which latter was the name given to his mother for her matchless beauty and angelic disposition. It was during the reign of this prince that the impostor *Mezdek* made his appearance in Persia, and prevailed upon Kobâd, the son of Feyrouz, and father of Nourshirvân, to become a convert to his doctrines. The whole empire was thrown into confusion through the effects of this imposture; and the princes of the Benni Lakhm being subordinate to the authority of the Persian monarchs, the distractions of the empire were communicated to the Government of Mûnzer; and Hâreth the son of Amrû, the son of Hidjer ul Kendy, having gained some decisive advantages against him, he was compelled to fly the country. But the sovereignty of the Persian empire devolving, not long afterwards, to Noushirvaun, the son of Ma-us-semma was re-instated in the Government of Irâk, which he held for a period altogether of two-and-thirty years.

15. Omar, the son of Mûnzer, succeeded to his father, and administered the Government for sixteen years.

16. Kabouss, the son of Mûnzer, succeeded to his brother, but was assassinated by a man of the tribe of Benni Bukker, after a reign of four years.

17. Fetteshehereb, a Persian, next held the Government for the short period of one year.

18. Mûnzer IV., the son of Mûnzer ben Ma-us-semma, succeeded, and reigned four years.

19. Niauman III., the son of Mûnzer, succeeded to his father; and after having held the Government for a period of two-and-twenty years, was finally put to death by Khossrou Parveiz.

20. Ayauss, the son of Kabeissah, of the tribe of Tâi, received his investiture from the same Khosrou Parveiz, and held the Government for seven years.

21. Zau-

21. Zaudetbeh, the son of Mahian, the son of Meherbendaur, the son of Ul Hamdany, succeeded, and held the Government for seventeen years. KHOLAUS-SET-UL-AKHBAUR.

22. Mûnzer V., the son of Niauman, by the Arabs surnamed Gharour, the Proud, succeeded; but when he had held the Government for the short space of eight months only, he was slain in an action with the troops of Isslaum, in the province of Bahareyne; the territory of Irâk Arab, dependent on Heirah, being then, or shortly afterwards, taken possession of by the celebrated Khâled Seyffullah.

Here, then, terminated altogether the power of the Arabian Princes of Heirah; after it had subsisted, according to the above statement, under twenty-two successions, for a period, not including three reigns the duration of which is not expressed, of four hundred and eighty-nine years and five months. According, however, to the respectable authority of Hamzah the son of Hûsseyne the Issfahaunian, the Princes of the Benni Lakhm, and those who succeeded in the Government of Heirah, to its extinction, were twenty-five in number, occupying a period altogether of six hundred and twenty years and eleven months; which, if taken for solar reckoning, would fix the establishment of this petty dynasty in the twelfth year of Christ; the invasion of Bahareyne, by Khâled, having taken place in the six hundred and thirty-third of the Christian era.

In treating of the second branch of the Arabian family, of which we are now to speak—namely, that which migrated north-westward into the territory of Damascus, the author proceeds to state, that at the period already adverted to, while the Persian empire was subject to the divided authority of the Mûlouk-e-Tawâeif, that is, during the three or four centuries which succeeded to the death of Alexander, a body of Arabs from Yemen, either through the occurrence of some fearful calamity actually arrived, or the apprehension of one to come, having forsaken their country, wandered in search of an establishment into Syria; and happening upon a well in the extremity of that province towards Arabia, called the well of Ghassan, they found in its waters so convenient and seasonable a relief to their wants, that they immediately determined to rear upon it their

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their principal station; and hence they received their designation of Ghassanians.

At this period, an officer of the name of Setteiah, or Salekh, or Saleiah, the son of Julwaun, presided over Syria, under the authority of some Grecian, or Roman Prince, on whom our author has bestowed the name of Nestouras; but to whom this may apply, it would not be easy to determine. However, disputes having arisen between him and these intruders, and soon terminating in hostilities, the Lieutenant of Syria found in the Ghassanians such superior force and prowess, that he was finally constrained to abandon the province, which thus fell into the hands of these Arabian emigrants, of whom the first that assumed the ruling power, bore the name of Haneifah, or Honeifah.

1. Haneifah was the son of Omar, the son of Aumar, the son of Hareth, the son of Amrûl Kaiss, the son of Thâlebah, the son of Mauzen, the son of Ul Azd, and confessedly held the Government of Syria under the authority of the Nestouras, of whom we have just spoken. He is said to have ruled over Syria for a period of forty-five years and three months.
2. Amrû, the son of Haneifah, succeeded to his father, and governed for five years.
3. Thâlebah, the son of Amrû, seventeen years.
4. Hâreth, (Aretas) the son of Thâlebah, twenty years.
5. Jabalah, the son of Hâreth, ten years.
6. Hâreth II., the son of Jabalah, succeeded to his father; removed the seat of Government (from Ghassan peradventure) to Balka, or Belka, and governed for ten years.
7. Mûnzer Akbar (the elder), the son of Hâreth, governed for three years.
8. Niauman, the son of Hâreth, succeeded to his brother, and governed for fifteen years and six months.
9. Mûnzer II., called the lesser, the son of Hâreth, a third brother, succeeded and held the Government for thirteen years.
10. Ayham, or Ayhem, the son of Hâreth, a fourth brother, succeeded, and reigned for three years.

11. Amrû

11. Amrû II., the son of Hâreth, a fifth brother, succeeded, and held the Government for six-and-twenty years.
12. Haneifah II., called the younger, the son of Mûnzer the elder, then succeeded. This personage is described to have been engaged in hostilities with the Prince of Heirah, over whom he obtained some advantages, burning several places belonging to that state; in consequence of which he received the appellation of Mohurrek, or perhaps Mohryk, the incendiary; he held the Government for thirty years.
13. Niauman II., called the younger, brother to the preceding prince, governed for one year.
14. Niauman III., son of Amrû—seventeen years.
15. Jabalah II., the son of Niauman, succeeded to his father. He transferred the seat of government to Seffeine, and ruled for sixteen years.
16. Niauman IV., the son of Ayham—two-and-twenty years and five months.
17. Niauman V., the son of Hâreth—eighteen years.
18. Mûnzer III., the son of Niauman, succeeded to his father, and governed for nineteen years.
19. Omar, the son of Niauman, succeeded to his brother, and governed for thirty-three years and four months.
20. Hidjer, the son of Niauman, another brother, succeeded, and governed for twelve years.
21. Hâreth III., the son of Hidjer, succeeded to his father, and governed sixteen years.
22. Jabalah III., the son of Hâreth—seventeen years and one month.
23. Hâreth IV., the son of Jabalah, also denominated Hâreth ben Abi Shammir, governed for twenty-one years and five months.
24. Niauman, sixth of this name, the son of Hâreth, surnamed Abû Kerreb, and also Kataum [the hawk], succeeded to his father, and governed for seven-and-thirty years and three months.
25. Ayham II., the son of Jabalah, son of Hâreth ben Abi Shammir, succeeded to his uncle, and governed seventeen years and two months.

26. Mûnzer

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26. Mûnzer IV., the son of Jabalah, succeeded to his brother, and held the government for thirteen years.

27. Sherrahil, or Sherheil, the son of Jabalah, a third brother, succeeded, and governed for fifteen years and three months.

28. Amrû, third of this name, the son of Jabalah, a fourth brother, succeeded, and held the government for ten years and two months.

29. Jabalah IV., the son of Ul Hâreth, and brother's son of Amrû, governed four years.

30. *Jabalah V., the son of Ayham, succeeded to his kinsman, and was the last of the Ghassanians that retained the ruling power in Syria. For, about three years after his accession, repairing to Medeinah, during the Khelaufat of Omar, he became a convert to the doctrines of the Korân. But having given offence to Omar, by striking a man without provocation, that monarch condemned him to submit to the law of retaliation: on which he apostatized from the faith, and returned into Syria. What became of him afterwards does not appear.

According to the authority, formerly referred to, of Hamzah the Issfahanian, the princes of this race, by him denominated the Benni Haneifah, from the first of them that assumed the government in that part of Syria, were thirty-two in number, their power having subsisted for a period of six hundred and sixteen years. The catalogue, however, which we have been able to frame from the Kholausset-ul-akhbaur, exhibits, as will be observed, not more than thirty successions, and a period of four hundred and ninety years only. But this latter period, taken from 635, about the commencement of the reign of Omar, would fix the establishment of the Ghassanians to about A. 144 of the Christian era; a period much too late to correspond with the best-received authorities. Whereas the former period of 616 years, taken from 635, would assign the origin of this Arabian Toparchy to the year of our Lord 19; and even this we apprehend to be much more recent than the fact.

A. D. 635—640.

Having thus, from the very imperfect materials furnished by the Tarikh

* According to the Tarikh Tebry, a Khaled the son of Jabalah governed in Syria about this time, and occasioned, by his inroads upon Irak, a sanguinary war between Noushirvaun and the Emperor of Constantinople; and should probably have made the 30th in this list.

Tebry

Tebry and Kholausset-ul-akhbaur, laid before the reader all that we have been able to abstract, on the subject of Arabian history, antecedent to the time of Mahommed, we shall conclude this essay with the relation of such particulars in the reign of Noushirvân, King of Persia, as may serve sufficiently to illustrate the character of that celebrated monarch; and at the same time afford some requisite information as to many of the extraordinary circumstances alleged by the credulity of the Orientals to have accompanied, preceded, and immediately followed, the birth of the prophet of Arabia. KHOLAUSSET-UL-AKHBAUR.

Noushirvân, then, which, according to some authorities, is said to have signified Jedeid-ul-Mûlk, perhaps the restorer of his country, the son of Kobaud, and nineteenth monarch of the race of Sassan, whom, on the best digested data we have been able to discover, we shall consider to have ascended the throne of Persia about the five hundred and thirtieth of the Christian era,* and fourth year of the Roman Emperor Justinian, after having established Seyff, the son of Zi-Yazzen, in the government of Yemen, might, on sufficient grounds, be looked upon as paramount sovereign of that country. In the usual progress of ambition, which seems to consider nothing in possession while there is any thing to gain, Noushirvân was led, not long afterwards, to encourage a design upon the territory of Damascus; the uniting of which to his other dominions, it was not difficult to persuade him, as a measure indispensably necessary to secure his authority without interruption, from Irak Arab all the way to Yemen, on every side. TARIKH TEBRY. A. D. 530.

The sceptre of the Roman Empire was held at this time, according to our author, by a monarch of the name of *Nejeitas*,† or Beheitas, which, as it resembles neither that of Justinian, nor of his successor Justin II., we cannot pretend to apply; but whatever may have been the name of the monarch in question, Noushirvân, in prosecution of his design, was not long without a pretext for dispatching an army to invade his dominions: although, by the conclusion of a treaty of peace with the Persian monarch, the

* About the period at which Cerdic, king of the West Saxons, was contending with the British Arthur for the possession of England.—T.

† Nicetas is probably the name intended.

TARIKH TEBRY.

the Roman contrived, after all, to retain possession of Syria; which he conferred upon Jabalah the son of Ayham, descended from the Ghassanian chiefs, who had so long maintained their power over great part of the province and the adjoining territory, as we have already seen.

Such acquisitions in the territory of Arabia as he had obtained on this occasion, Noushirvân, however, on his part, in addition to the several countries of Mossoul and Omman, Heirah, Bahareyne, and Yemaumah to the borders of Yemen, conferred on Mûnzer, or Mondar, (the son of Ma-us-semmâ,) as his lieutenant; his authority becoming, indeed, thus virtually extended from Irâk to the remotest borders of Yemen. In these circumstances affairs continued undisturbed for a period of two years: but Jabalah the son of Ayham dying at the expiration of that period, and the lieutenancy of Syria being bestowed upon his son Khâled the son of Jabalah; the latter, not long afterwards, urged by the suggestions of a turbulent spirit, proceeded at the head of a considerable force to invade the territory of Mûnzer, the lieutenant of Noushirvân, which to a frightful extent he ravaged with pillage and slaughter. Intelligence of this unprovoked aggression was early conveyed to Noushirvân by the governor of Irâk Arab, who requested the permission of his lord paramount to retaliate upon the Syrian. A complaint on the subject was instantly transmitted to Cæsar on the part of Noushirvân, accompanied with a demand, since the insolent vassal could not be presumed to have acted without the orders of his superior, that he should be immediately compelled to restore the pillaged property; to set his captives at liberty; and to pay a competent fine for the blood thus wantonly and unjustly shed: otherwise that he should consider himself entirely absolved from all stipulations of amity with the Roman State.

This demand for redress of injury upon the Roman Emperor seems to have been considered unworthy of notice; and Noushirvân, therefore, at the head of a Persian army of one hundred thousand strong, accompanied by his lieutenant Mûnzer with an auxiliary force of fifty thousand from Jezzeirah, proceeded to enter Syria; where he reduced a number of cities, committed extensive havoc among the inhabitants, and possessed himself of an immense booty. Overtures for peace were now transmitted, however

however tardily, on the part of Cæsar, who protested, that so far from disregarding the demands of Noushirvân, he was actually engaged in arranging measures for bringing Khâled the son of Jabalah to an account for his unwarrantable aggressions; to compel him to a full restitution of the captured property; to an unreserved liberation of his prisoners; and to make some adequate compensation or atonement for the bloodshed occasioned through his unprovoked violation of treaty, when all his conciliatory schemes were frustrated by the hasty and intemperate proceedings of Noushirvân himself. To this the Persian monarch briefly replied, that he should consent to no treaty which did not cede over to him, for a permanency, the cities of which he was already in possession in Syria, and secure to him a sufficient ransom for those of which he had not yet completed the reduction. The Roman Emperor is said to have subscribed to all these stipulations without further demur; and Noushirvân was thus enabled to return in triumph to his capital of Medâeine, with no small accumulation of treasure derived from his conquests, as well as from the stipulations of the treaty thus concluded with his adversaries. We shall only observe, that this may possibly refer to the first treaty between Noushirvân and Justinian, which appears to have been concluded about A.D. 533.

On this occasion Noushirvân is alleged to have added to his dominions, or perhaps obtained permanent possession of, the province of Syria, with Mesopotamia, Hejauz, and Yemen, Tayef, Bahareyne, and Omman, by sea and land; an extent of dominion, as our author conceives, never enjoyed by any Persian monarch before. One of his most distinguished captains was then employed to subjugate a part of India, an enterprize in which he experienced his usual good fortune; his general having concluded his operations in that quarter by an advantageous treaty which ceded to the Persian monarchy, in permanency, the cities and provinces on the sea of Omman, possibly to the Indus. He finally engaged in a war with the Khaugan of the Turks, whom he also compelled to an advantageous treaty, receiving from that monarch a daughter in marriage, who became the mother of Hormuz IV. his son and successor: and thus he might, with some degree of reason, be allowed to consider himself

TARIKH TEBRY. A. D. 530—570.

master of the best part of the world; which as he had laid waste by his victories, he now prepared to restore and re-edify by his justice, and by the adoption of useful and wholesome regulations in every branch of government.

Among his earliest arrangements for this benevolent purpose, was the improvement which he introduced into the collections of Irâk, which previous to his time had been subject to an uncertain taxation, fluctuating according to circumstances, or the will of the monarch, from one-tenth to one-fifth of the produce. The plan is, indeed, said to have originated with his father Kobaud, under whose instructions a general survey of all the lands in the empire had been formerly undertaken, preparatory to the settlement of a just and equitable contribution, in proportion to their extent and quality; provision being made that all lands lying waste, or out of cultivation, should be altogether exempted, at the same time that every encouragement should in some way or other be afforded towards the recovery and reculture of such wastes. Before, however, he could carry his laudable and useful plans into execution, Kobaud was removed by the hand of death; but the moment he became established in his power, Noushirvân issued orders that the surveys commenced by his father should be immediately resumed and completed, convinced that nothing contributed so much to the prosperity of a state, as a system of just and equal financial regulations, administered with integrity. In exact conformity with these surveys, when completed, a tax of one dirrem was laid on every jerreb, or acre, of land, and a measure (a keffeir) of grain on the produce of every acre; on every olive-tree, and every tree bearing fruit of any description, a sum not specified; and on every male throughout the empire of a religion alien to the Magian, whether Christian or Jew, and not professing any occupation by which a contribution to the state might be otherwise furnished, a capitation from six to twelve dirrems, according to the ability of the individual, from the poorer less, and from the richer more; those, however, who had wives and children being allowed an exemption. When all had been correctly adjusted on these principles, he caused a particular register to be framed for every city, town, and district of territory, exhibiting, pair by pair, tree

by

by tree, and name by name, the property of every individual throughout the empire. TARIKH TEBRY. A. D. 530—570.

Having determined upon these preliminaries, Noushirvân next dispatched to summons to his presence, on a day appointed, every Mehter, or chief person, every master mechanic or tradesman, every commander of soldiers, and every principal scribe throughout Irâk, in order to carry his plans into final execution, by distributing to all, the registers or schedules above described, and the amount of the collections arranged upon them. On the day appointed, a numerous assembly of the above description of individuals, and of a multitude of others of the different classes of the people at large, appeared accordingly in the presence of Noushirvân, accompanied by the Moubed-e-Moubedan, or high priest of the Magians; when the monarch, seated on his throne with the diadem of the Persian empire on his brows, proceeded to address the assembled multitude in the following terms.

Having commenced with the usual prelude of praise and glory to the Most High, and attested the surpassing renown of his predecessors and the ancestors of his race, he declared, that in proportion as the present extent of the Persian monarchy transcended the limits of all former ages, and as the blessings of heaven were more widely diffused among the people entrusted to his care, it became a most sacred and indispensable duty on his part to govern in strict justice, and in the spirit of benevolence. That having given to his own interests, and to those of his subjects in general, the best consideration his judgment enabled him to bestow, it seemed to him, after the most anxious attention, that a public treasury was indispensably necessary to be established, for the security of a revenue to be annually levied for the exigencies of the state. With these objects in view, that he had caused a general survey to be prepared of all the territorial property in the empire, conformably to which it had been determined to lay a moderate tax upon every acre of land throughout the country; and that, in return for that protection in life and property which he enjoyed under the influence of a beneficent government, every individual in the empire of a religion foreign to that of the state, would be required to contribute a trifling sum in proportion to his ability. That

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in order to facilitate the execution of these arrangements, well digested schedules had been framed for every district, and that trust-worthy and conscientious agents would be employed in every city, town and district, to levy the collections according to the amount specified in such schedules; and that in order to provide that these contributions should be as little burdensome as possible to the subject, instructions would be issued to levy the tax at three distinct periods of the year, at intervals of four months, and by payments of one-third of the annual amount of the whole. Noushirvân concluded his observations with a demand, that such as were disposed to offer an opinion on what they had heard, would express themselves freely and without reserve on the subject of these arrangements; and a considerable pause ensuing without any one presuming to speak on the occasion, the monarch repeated the demand, protesting that in the whole proceeding he was actuated by no other motive than a sincere wish to contribute to the general good, and to the satisfaction of all who heard him.

At last an obscure individual from among the crowd, not included among any of the heads of classes, arose, and delivered his opinion in the following terms: "A tax, it is to be remembered, Oh, King! is a "matter of permanent duration, and will cling to your subjects for ever; "whereas it should have been considered that man is a creature of "transient existence, and may disappear in a day. How inconsistent, "then, with prudence or policy to attach that which is ever during, to "that which is so notoriously perishable!"—"Fool that thou art," exclaimed Noushirvân, "let me hear no more of thine impertinent "ignorance! Have I not provided that there shall be an annual survey, "and that wherever lands should be found waste, or unoccupied, such "lands would be exempted from taxation." Then enquiring to what class of subjects he belonged, and the man informing him that he was a notary or scribe, Noushirvân added, "Of a truth the class of which thou "art a member is of the most officious, and ever meddling in society;" and without saying a word more, he caused the unfortunate speaker to beat himself on the head with his own hands, until he died. Upon this the whole assembly appeared at once to have recovered the faculty of speech,

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for they now unanimously and loudly declared that they entirely disclaimed all participation in the arguments and opinions of this impertinent obtruder; that the arrangements proposed by their royal master had been framed on principles equally reasonable and advantageous, and that his resolutions were founded on strict and impartial justice.

The registers were now produced by order of Noushirvân, and minutely explained to the assembly, who acceded to the whole of the provisions without a single dissenting voice. Agents were immediately dispatched, in conformity, to superintend the collections thus regulated; and the system thus established continued in full operation long after the time of Noushirvân, even to the period when the Supreme authority departed altogether from the race of Sassan. For when the Persian empire was finally subjugated by the arms of the Khalif Omar, and the people became, in general, converts to the doctrines of the Korân, the system of collection by general survey, appeared to that conqueror so admirably calculated to promote the ends of government, and the welfare of the state, that he left it entirely unaltered throughout Irâk.

Having thus provided permanently for the receipts of his exchequer, Noushirvân justly considered that it was no less expedient to regulate and ascertain the avenues of his expenditure, the channels by which the collections thus raised were again distributed in the service of the public. Sending, therefore, for a person of the name of Baubek, a scribe, notary, or clerk, employed in one of the offices of account, and announcing to him his appointment to superintend the department of payments, he apprized him that it would be his business to take care, that the money issued from the treasury of the state was not misapplied; and that no more was paid to any individual than was justly due. He proceeded to explain, that there would probably be found in his armies many a soldier who claimed the pay of a horseman, who had yet his horse to look for; and many that received the pay of an archer, who had yet to learn the use of his bow. These circumstances, he added, had doubtless exposed him to the imputation of improvidence, or the wasteful application of the public resources. His duty would, therefore, be to provide that every individual was paid in proportion to his ability; and in every instance, wherein

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wherein it appeared that the soldier was complete in his equipments, and his courage and skill above exception, that he was placed on the register in exact conformity. On the day of inspection, wherever, on the contrary, there appeared a deficiency in either respect, the stipend was to be reduced in proportion. Furthermore, to ensure the accomplishment of these objects, he was required to direct that each horseman should put his horse through his paces, then dismounting to submit his arms and armour to inspection, both to ascertain his skill in his profession, and the state of his equipments, as well as the mode of fighting for which he was best qualified; and for this latter purpose, he was to be exercised in the management of different weapons separately; his stipend to be rated differently from four hundred to four thousand dirrems,* according to his proficiency in military skill, in either branch of the service. A foot soldier was, however, not to be rated at less than one hundred dirrems;† nor a horseman, with his equipments complete, at more than four thousand dirrems. Such, in brief, were the precautions prescribed to this minister, in allotting their payments to the stipendiaries of the Persian monarchy.

Noushirvân next directed a spacious area, or hippodrome, to be levelled in front of his palace, on one side of which a sort of booth, or tribunal, was set up; in the gallery of which was placed a chair or elevated seat, from whence this auditor, or inspector-general, was to attend to the state and discipline of the troops of the empire passing in review before him. When all things were ready, the minister Baubek appeared, accordingly, seated on this tribunal, opening his commission with a proclamation, that all persons claiming stipends from the Imperial Treasury, and proposing to have their names distinctly enrolled on the registers of the Pay Office, were to present themselves without failure on the day appointed for inspection, with their horses and other equipments in a perfect state for service, and armed with those weapons in the management of which they were most thoroughly instructed. That an interval of three days was, however, allowed, in order that those might supply themselves, who were destitute of the prescribed equipments, or to render such fit for service as

* At five pence half-penny the dirrem, £9. 3*s*. 4*d*.; or £91. 13*s*. 4*d*. † About £2. 5*s*. 10*d*.

as were only in want of repair. But that on the fourth day, the whole were to assemble at their peril, at the place of general inspection. TARIKH TEBRY. A. D. 530—570.

On the day appointed accordingly, Baubek took his seat in form on the tribunal erected for the purpose, the principal force of the empire standing arrayed before him; but having glanced his eye over the assembled squadrons, he rather abruptly observed, that there was one person whom he did not see among them, whose presence on the occasion he could not dispense with; and thus saying, he dismissed them this day without further examination. This circumstance was immediately reported to Noushirvân, who ascribed it to the absence of the Captain-General; the instructions of Baubek requiring that the name of that officer should be entered at the head of the roll. The second day passed, however, with precisely the same result, the inspecting minister dismissing the troops with an observation exactly similar to what he had made use of the day before. Noushirvân now confessed his inability to account for the proceedings of his minister: but his doubts were soon removed, when proclamation was further made, on the part of Baubek, that the troops were again to assemble on the following morning, and that the attendance of the individual, who held in his possession the throne and diadem of the Persian monarchy, could not be dispensed with, for that he also was a soldier of the State. Highly applauding this rigid attention to regulation, Noushirvân appeared the next day accordingly, at the place of inspection, with a soldier's helmet on his head, and in other respects completely equipped for service, omitting, however, a couple of bowstrings, which he had ordered that every soldier should bear suspended to his back. When the monarch approached the tribunal of inspection, Baubek, rising from his seat, desired aloud that he would bring his horse, in order that he might judge of its condition, and the state of the rider's equipments and discipline; which being done accordingly, and the omission of the bowstrings not escaping observation, the minister addressed Noushirvân in these terms: "Although all power and authority rest eventually with the King, yet on this spot there can be no distinction of persons. Your Majesty's equipments are incomplete." The King desired to know wherein he was deficient; but in this he was told, that he must be his own instructor. At last having carefully re-

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examined his arms and furniture, he discovered that the bowstrings were wanting; and these being immediately sent for, and appended to his shoulders, Baubek no longer demurred to inscribe his name on the rolls of the effective, where he appeared under the designation of "Noushirvân zûl-tauje"—Noushirvân that wears the crown.

The minister proceeded to observe, that however exalted his rank, and complete his equipments, he did not perceive from his instructions that he was authorized to allot, to any, a stipend of more than four thousand dirrems; nevertheless, as paramount in the State, he could not but consider that the Sovereign was still entitled to something beyond the pay of a private individual. He proposed, therefore, that the monarch should name the sum; but Noushirvân commanding him to decide, Baubek fixed the addition at one dirrem, remarking in explanation, that the rights of royalty would be thus vindicated without prejudice to the resources of the State. Four thousand and one dirrems being accordingly written down at the express desire of Noushirvân, the monarch withdrew to his palace; while the multitude, struck with awe, by the stern and even-handed determination of Baubek, the whole now submitted without a murmur, to the allotments of the minister; justly considering that that man would scarcely concede to individual partiality, what he so rigidly contested with his King. It is almost superfluous to add, that the next day, when he repaired to the presence of his Sovereign, who received him in state, sitting upon the throne of the monarchy, Baubek experienced the warmest applause of a discreet and prudent prince; and when he explained the motives of his conduct, the most flattering acknowledgments of his sound judgment and integrity were bestowed upon him by Noushirvân; who exhorted him to persevere in the system so honourably begun, and concluded by announcing, that his appointment was for life. Having, at all events, by these and other regulations, strictly accommodated his expenditure to his receipts, this truly puissant monarch proceeded by all the means which experience could suggest, or wisdom devise, to diffuse among his subjects, the blessings of a just and benignant Government.

In the course of the year in which these proceedings are recorded to have

have taken place, there occurred, at the same time, a circumstance, which is described as a very singular event, and producing among the Persians no inconsiderable alarm. This was neither more nor less, than the appearance from the other side of the Jeyhoun, in Irâk Adjem, where they were hitherto unknown, of a number of jackals, vulgarly distinguished by the appellation of Eben Awi; the cry of the Jackal, indeed, very nearly resembling the sound produced by the enunciation of the latter word *Awi*. The doleful cries of these animals occurring soon after nightfall, in the neighbourhood of the towns and villages, occasioned the most unaccountable apprehensions, particularly as they entirely disappeared into the holes and fissures of the earth, at the approach of daylight; and the superstitious people, therefore, ascribed these nightly alarms to the operation of some evil spirit. The circumstance, however trifling it may appear, was made the subject of a serious representation to Noushirvân, whose ears had at the same time been equally assailed by these extraordinary noises; and his mind not the less disturbed, when, after every possible inquiry, the cause remained as yet undiscovered. The Moubed-e-Moubedan, primate, or high priest of the Magians, as in cases of difficulty, was now sent for by Noushirvân, who freely communicated to him the source of his disquiet; demanding at the same time whether he possessed any means of accounting for these strange and frightful outcries, which seemed to arise from the earth by night, and eluded all attempts at discovery by day. "In the course of my researches among the writings of the learned, I have read," observed the Moubed, "that when a monarch has exercised his authority in injustice, or has stretched forth against his people the hand of oppression, doleful cries have been known to descend from heaven, so as to be distinctly heard by all, though the cause were discoverable to none. Yet am I aware of no circumstance prescribed by the most scrupulous regard for justice and truth, which your majesty has not employed in the treatment of your armies and of your people in general. I cannot, therefore, form the slightest conjecture as to the cause which has produced these mysterious noises—unless it be that the agents of Government have abused their powers in the collection

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of the revenue, and have exacted from the people more than, by the instructions of their sovereign, they were authorized to do." To this, Noushirvân demanding in reply, what then was to be done to obviate for the future any such pernicious abuse of authority; the Primate further observed, that in every place, a pious, or conscientious priest, should be sought for, and a schedule of the authorized collections immediately conveyed to each of these, with instructions to take care that not a dirrem was required from the people beyond what was strictly due. Of these suggestions Noushirvân immediately availed himself, and they were as promptly put in operation in every district of the empire.

In the mean time the people, by laying snares in different places, contrived to catch some of the creatures which had occasioned such unaccountable alarm, and conveyed them to the presence of the King, who could not forbear expressing his astonishment that so frightful a cry should be produced by a cause so contemptible, by an animal so wretched in its appearance. At all events the apprehensions excited on the occasion were thus removed altogether, and Noushirvân was permitted for a long time to prosecute his plans of regulation and improvement without further disturbance; and our author concludes his sketches of the reign of this great monarch with the following brief remarks.

The birth of Mahommed has been variously assigned by different historians; some to the fourth, and some to the fortieth year of Noushirvân; but in whatever period of the reign of the Persian monarch this event took place, it is agreed beyond dispute that the prophet of the Arabs was actually born in the year of the elephant (wakaat-ul-Feil); the same in which, as formerly related, Abrahah was so signally foiled in his attempt against Mekkah. The reign of Noushirvân is moreover stated by some to have terminated in the forty-third year, while others contend that it embraced altogether a period of eight-and-forty years, which latter opinion appears to have obtained the more general belief of mankind.

KHOLAUS-SET-UL-AKHBAUR.

We are now arrived at that period, at which the Arab nation was destined to assume a distinguished pre-eminence in the history of the East; and since we find the subject treated in sufficient detail for our purpose in the

the Kholausset-ul-akhbaur, we have the less repugnance in recurring to the narrative of that work, for the circumstances which for a short time preceded, and immediately accompanied the birth of Mahommed. KHOLAUSSET-UL-AKHBAUR.

It is sufficiently known that the father of this extraordinary man was Abdallah, the eighth, Abû Tauleb, the father of Ally, being the seventh son of Abdulmûtleb, or Abdulmûtulleb, the son of Hâshem; which Abdulmûtleb was, by his office-keeper, or custos, of the sanctuary of the Kaabah, and a most distinguished chief among the Koraish, the most illustrious of the Arabian tribes. With respect to Abdallah in particular, he is described, in the attractions of his person, the blamelessness of his manners, and the fascinating powers of his eloquence, to have surpassed not only the most accomplished of his brethren, but all the youth of the illustrious race of Adnân. "The bloom of the rose withered before the blaze of his beauty; the sun itself turned pale at his attractions."

About the crisis of which we are speaking, a report had been widely circulated by certain learned Jews, that the period was rapidly approaching when the last of the prophets should issue from the loins of this highly gifted youth: and it is singular that their knowledge of this fact, as it regarded Abdallah, is ascribed to their being in possession of the white woollen jerkin (Jubbah) of John the Baptist, (doubtless adverting to his raiment of camel's hair as mentioned in the Gospel), which had been steeped in the blood of that righteous person, and which, from the perusal of some books of divine revelation (Kotb-e-assmauny) they alleged to have learnt, would drop afresh when the father of the seal of the prophets should be ushered into the world. In short they represented that this mysterious liquefaction had actually taken place on the night of Abdallah's birth.

When, however, the crisis approached at which it might be expected that Abdallah would enter upon the duties of a husband, the malignant jealousy of the Jews was no longer to be restrained, and seventy men of the nation quitted Damascus and came to Mekkah, where they laid wait for an opportunity of cutting off the envied youth, while on some hunting party. Fortunately, as they were on the point of accomplishing their nefarious design, Wauheb, the son of Abedmenauf the Zoherite, who happened to be sporting in the same valley, observed their hostile movements upon young

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young Abdallah; and he was about to intercede for the life of the unoffending youth, when he perceived that his interposition was superfluous; for he saw the assassins menaced, and compelled to desist from their cowardly attempt, by a band of angels on pyebald horses, or at least by a group of beings which bore no resemblance to any thing human. "He who would extinguish the taper to which God hath given light, will scarcely fail to singe his beard."

After having witnessed an interposition so much beyond the ordinary course of things, it is not surprising that Wauheb, on rejoining his family, became ambitious of forming an alliance with a person so manifestly under the protection of heaven; and for this purpose he employed an acquaintance to make proposals to Abdulmûtleb. These advances were received with undissembled satisfaction by Abdulmûtleb, and the highly favoured Abdallah was accordingly united to Ameinah, the chaste and spotless daughter of the Zoherite. But as the personal attractions of young Abdallah had already been fatal to the repose of many an Arab maiden, the circumstance of his marriage was productive of unbounded sorrow at Mekkah; and not a few of these impassioned females expired in the agonies of despair the moment it was announced to them. There was, however, one female at Mekkah, not less distinguished for birth and beauty, than for her intellectual endowments, whose predilection was excited by motives of a superior order. This was a noble woman, of the name of Fautmah Khothamiah, who had also learnt from a perusal of the celestial volume, the volume of the firmament peradventure, that the seal of the prophecy was shortly to be ushered into existence, through the medium of one of the sons of Abdulmûtleb; and her eye had no sooner fallen upon the elegant exterior of Abdallah, and upon the ray of celestial glory which beamed upon his brow, than she became convinced that he was the favoured individual destined for this supreme distinction. Thus persuaded, and aspiring at the same time at the felicity of becoming the matrix for the generating of this inestimable pearl, she intrepidly waylaid the youthful Abdallah, and, in no very maidenly terms, invited him to a share of her bed, declaring that an hundred of the choicest camels in Arabia should be at his disposal. Abdallah, with perfect modesty, replied that he was by

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no means prepared to incur the guilt of unlawful enjoyment; nevertheless, if that were attainable, he was willing to contract an honourable union with her, provided he could secure the consent of his father. They then separated for the present; Abdallah proceeding to the house of his wife Ameinah, who became that same night pregnant by her husband. KHOLAUSET-UL-AKHBAUR. A.D. 570.

Not long afterwards, meeting again with Khothamiah, Abdallah desired to know whether the impulse recently acknowledged remained unimpaired, or whether her sentiments had undergone any alteration. Casting a glance at the brow of Abdallah, and instantly perceiving that the ray of celestial glory was fled, Khothamiah, after a few interrogatories, became assured, to her infinite regret, that the designs of eternal destiny had been fulfilled. She therefore announced to Abdallah without disguise, that the flame which had been kindled in her breast, when she first beheld him, expired with that beam of celestial splendour which no longer irradiated his brow. In short, she told him very frankly, that it did not exactly correspond with her views to watch over an empty treasury; congratulating him, at the same time, on the distinction awaiting him, of conducing to the birth of the last of prophets: after which, not less discomposed than baffled in her fairest hopes, she finally withdrew from the presence of Abdallah. It is, nevertheless, observed, that this circumstance has been related with equal confidence of a Syrian Fautmah, and of Omm-ul-Kobaal, the sister of Werrekah the son of Noufel, although, in itself, a matter of very little comparative importance. But of Abdallah it is finally related, that having removed to Medeinah shortly afterwards, he was there cut off by the hand of death, at the early age of five-and-twenty, some time previous to the birth of Mahommed. He is said to have been buried in that city, in the spot called the Daur-ul-nâeifah.

When, however, the period of nine months was completed of the pregnancy of Ameinah, the infant Mahommed, who was destined to act so illustrious a part in the history of the East, was ushered into the world. This event is generally understood to have taken place on the night of one of the Mondays in the former month of Rebbeia, in the year of the Elephant; the eight hundred and eighty-second of the accession of Alexander of Macedon, and the fortieth of Noushirvân. But as Alexander

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ander is supposed to have succeeded to the throne of Macedon in the 336th year before Christ, this statement, if correct, would assign the birth of Mahommed to the sixteenth of Noushirvân, about the 546th of the Christian era. It is, however, pretty clearly ascertained, that the death of Mahommed, at all events, took place in the year of Christ 632, when he had attained to the age of sixty-three; and it appears, therefore, more consistent with truth, to allot his birth to the 570th of the Christian era, and the fortieth of the reign of Noushirvân, according to the opinion generally received. It is, moreover, not disputed, that Mahommed was born at Mekkah, in a house then belonging to the tribe of Koraish; the same that, on its descending to him by inheritance, he gave away to Okkail. At a period long afterwards, during the government of the celebrated Hejauje ben Yûssuf, this house was purchased from the heirs of Okkail, by Mahommed the brother of Hejauje, and included in a magnificent dwelling which he was erecting for himself. But on the extinction of the power of the Benni Ommeyah, the same house was detached from the mansion of the brother of Hejauje, and converted into a mosque for public worship, by Kheizraun, the mother of Haroun Raschid. The precise month of the year of the Elephant, in which Mahommed was born, and the precise day of the month, in the former Rebbeia, has, however, not yet been finally determined.

The night of Mahommed's birth is at the same time described to have been distinguished by many very remarkable occurrences, not to say phenomena, in different parts of Persia and Arabia, some of which it may have been expedient to notice in this place. In Irâk Adjem, a considerable fresh-water lake, called the lake of Sâwah, was suddenly dried up; and in Arabia, in the Waudy-us-semmâwah, a desert so called, where from time immemorial not a drop of water was to be found, a bounteous and refreshing stream suddenly broke forth, to the equal surprise and delight of the way-worn traveller. To the palace of Noushirvân at Medâeine, there was a dome, or perhaps portico, of unparalleled grandeur, of which, on the same portentous night, fourteen of the pinnacles were forced from their places, and thrown to the ground; and on a succeedingday, while the monarch was consulting with his nobles, in considerable

considerable alarm at such a circumstance, a messenger from Istakhar brought intelligence, that the sacred fire in the great temple of the Magians at that place, which had been kept burning for a thousand years, had become unaccountably extinguished. But what rendered the circumstance more remarkable and alarming, it was ascertained, on a comparison of statements, that the sacred fire had become extinguished on the very same night with the catastrophe of the pinnacles. On the same day, while the council was yet sitting, intelligence was brought to Noushirvân, that the lake of Sâwah had become dry ground, and that a rivulet had made its appearance in the Waudy-e-semmâwah; and to complete the measure of his apprehensions, the Moubed-e-Moubedan, or high priest of the Magians, made known to him, that precisely on the same night on which the sacred fire had been extinguished, he had been visited with a singular dream, in which he thought he beheld a troop of Arab horses cross the Tigris, followed by a train of camels, and disperse themselves all over the territory of Parss. KHOLAUS-SET-UL-AKHBAUR. A.D. 570.

Anxious to be apprized, in some degree, of the events which these multiplied occurrences were designed to indicate, Noushirvân, in reply to his inquiries on the subject, was told by the same high-priest, that some circumstance of a very extraordinary nature had taken place in Arabia. Upon this, the Persian monarch was induced to dispatch a messenger to Niauman, the son of Ul Mûnzer, or Mondar, at Heirah, with a request that he would immediately send to court some person eminently qualified, by his judgment and intelligence, to furnish information on certain points of the highest importance, which would be brought under his consideration.

The individual selected by Niauman to relieve the Persian monarch from his perplexities, was a Christian of the advanced age, according to the Tebrian, of three hundred and sixty years, whose name was Abdul Messeiah, the son of Amrû-ul-Ghassauny, the sister's son of the arch-soothsayer of Yemen, the Setteiah formerly mentioned. To this venerable sage, on his appearance at Medâein, Noushirvân explained the cause of his apprehensions at length, requesting to be put in possession of such interpretations, as by his matured wisdom and experience he might be able

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to afford. He must have been in some measure disappointed, when the Christian announced to him in reply, that he knew but one person qualified to furnish the explanations he required, and that this person was his uncle Setteiah. By the desire of Noushirvân, Abdul Messeiah now hastened with all diligence to Damascus, at this period the abode of Setteiah, whom he found, as it happened, in the very agonies of death. Having saluted the dying sage in language of the warmest affection and respect, without producing the slightest token of recognition, he proceeded to explain, that he was a devoted relative, come from a very distant country, in order to entreat his advice on a matter of high importance, in which the destinies of a mighty nation were deeply implicated. Slowly raising his head, the dying soothsayer collected strength to observe, with corresponding solemnity, that according to the number of the pinnacles which had been precipitated from the palace of Noushirvân, after the sceptre of the Persian monarchy should have passed through the hands of fourteen more individuals of the race of Sassan, of either sex, the sovereign power would be transferred to strangers; and having thus spoken, he instantly breathed his last.

Abdul Messeiah returned without delay to the Persian capital, where he repeated to Noushirvân the dying words of his relative. It would appear that the apprehensions of the Persian monarch were greatly, if not entirely tranquillized by this report; for having entertained certain misgivings, that some tremendous catastrophe was destined to take place in his own time, he acknowledged the consolation which he felt from reflecting that fourteen successions could not pass away, without occupying a considerable period in the history of the world.

On the night of Mahommed's birth, we are moreover assured that every idol in the known world was prostrated to the earth, with its face downwards, that of Satan being the first; that the demons were forbidden any longer to delude the hearing, and steal away the understanding of mankind; and that every sovereign upon the earth was abridged of the faculties of speech for one whole day.

But of Ameinah, the mother of the portentous infant, it is stated at length, on her own relation, that on the night which gave birth to her child,

child, the earth became enveloped in such a flood of light, that from her chamber at Mekkah she could distinctly perceive the pavilions at Bossra, in the territory of Syria. That the moment the infant came into the world, it prostrated itself on the floor, lifting up its hands, as if it were in prayer; and that a white cloud from heaven intercepting him from her view, she heard a voice proclaim, that the child should be presented to the inhabitants of the ocean, and to his father Abraham. Shortly afterwards, the child being restored to her view, she observed that he held in his hand a bunch of keys; and she heard a voice further proclaim, that the keys of prophecy and victory were consigned to Mahommed. Again a cloud from heaven withheld the infant from her view, and again a voice was heard, commanding that the child should be exhibited in every quarter of the globe; declaring, at the same time, that he should be endowed with the purity of Adam, the fortitude of Noah, the faith of Abraham, the rectitude of Isaac, the eloquence of Issmâeil, the liberality of Jacob, the beauty of Joseph, the harmony of David, the piety of John (the Baptist), and the benignity of Jesus. A little afterwards, the cloud being removed, she was again permitted to behold the child, whom she now observed with a napkin of white silk in his hand, from which there appeared to trickle down drops of water, transparent as the purest crystal. Once more the voice announced that the whole earth, with all created nature, had been subjugated to the authority of Mahommed. In short, many other extraordinary circumstances are described to have been exhibited to Ameinah, in the course of this memorable night, of which the above may be sufficient to afford some tolerable conception of the import.

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To Abdulmûtleb also, in the precincts of the sanctuary of the Kaabah, appearances presented themselves of a nature so much out of the ordinary course of things, that he repaired in haste to the chamber of Ameinah; where, immediately perceiving that the ray of celestial glory no longer beamed from her brow, he demanded the cause of its removal. Having accordingly learnt from her, that she had been disburthened of her illustrious charge, he desired to see his grandchild; when she informed him that for the present he must defer the gratification of his curiosity, for

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that a stranger, to her unknown, after having bathed the infant in an emerald vase, had just charged her to shew him to no one, for three days. Disregarding the information, Abdulmûtleb was about to enter the apartment, when his approach was suddenly intercepted by a fearful apparition, which, sword in hand, cautioned him to retire, for that nothing mortal could be permitted to behold Mahommed, until the angels from heaven had concluded their visit. Seized with supernatural terrors, Abdulmûtleb withdrew from the spot; and when he attempted to describe to his people the circumstances of mysterious intromission to which he had just been witness, his alarm was not abated on finding, that for the moment he had been deprived of the faculty of speech. At the expiration of three days, however, he took the child, and having conveyed it to the Kaabah, there, in measured strains of praise and thanksgiving, presented it to the Most High, as an infant yet unpolluted with the sins of humanity; imploring, that the service which at a maturer age it should be qualified to render, might not be rejected.

Having performed this solemn act of devotion, Abdulmûtleb restored the child to its mother, whom he now charged to watch over the precious infant with the utmost care and tenderness. In offering their congratulations to Abdulmûtleb on the birth of his grandchild, the people of Mekkah desired to know the name which he had bestowed upon it; and when he told them that he had called it Mahommed, as they remarked that this was a name by which none of his forefathers had been distinguished, the veteran chief informed them that he had so named the child, from an ardent expectation that it would become the object of applause with men and angels, in heaven and on earth. "But," concludes our author, "the "circumstances of strange and mysterious import which distinguished the "night of Mahommed's birth, and the following day, were of so manifold "a description, that to enumerate the whole would swell the narrative "far beyond the limits of an abridgment." And he has therefore necessarily confined his relation to the above brief selection of the principal features of that memorable event.

It would be almost superfluous to add, that the writer of these pages totally disclaims all responsibility as to the extravagant fabrications employed

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employed by the advocates of the Mahommedan imposture, to support the divinity of their prophet's mission; although these fabrications, impudent as they are, have been recorded with all the gravity of truth and conviction, by the generality of Mussulman historians: and in order to demonstrate further, that nothing can be too palpably gross for the credulity of bigoted minds, we shall close the subject for ever with the following statement of our author, which has indeed carried the delusion to the very acmé of extravagance and folly.

"Some of the most respectable historians have transmitted, for the "information of after-ages," proceeds our author, "that when two years "had elapsed of the infancy of Mahommed, that blessing of the human "race, he was brought by his nurse Haleimah to visit his mother Ameinah "at Mekkah; but after a very short stay, under pretence that the atmo-"sphere of the place was too warm for him, she persuaded Ameinah to "permit her to re-convey him to her place of abode, with the tribe of "Benni Assud. Haleimah is here said to have described, that at this "crisis, while the mysterious child shed the lustre of his countenance on "the abode of her family, he had wandered, one day, with his foster-"brothers, to a neighbouring valley, when, about noon, Zemeirah, one of "the boys, came sobbing home, to beg that she would hasten to take care "of Mahommed; for that a band of extraordinary beings, descending "from the skies, had snatched the child from among them, and carried "him to the top of a neighbouring hill, where they were ripping open his "belly. Accompanied by her husband, Haleimah immediately ran to "the spot, where they saw Mahommed perched on the highest part of the "hill; and when they called to him to know what had happened, he "related to them the following particulars. He said that two persons had "appeared to him, one of them bearing in his hand a sword, or sharp "instrument of the kind, of burnished silver, and the other an emerald "basin, filled with snow. That having conveyed him to the spot on which "he now stood, one of them laid him gently down, and cut him open "from the breast bone to the os pubis. That they then took out his "intestines, and having washed them in the snow in the emerald basin, "returned them to their place in his belly. The second of the two per-

"sonages

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"sonages now thrust his hand into the inner part of his chest, and took "out his heart, which having laid open into two equal parts, he removed "therefrom a black spot stained with blood, which he immediately cast "away from him, observing that this was the seal of Satan—(Khutt-e-"Sheytauny)—the evil propensity,—perhaps the stain of original sin. "After this, that they introduced into the heart a particular sort of sub-"stance, which they carried with them, that he was not able to describe, "but of a softer texture, and more delightful to the sensation, than any "thing he had ever known. That they, lastly, rubbed him on the breast "with their hands, which completely healed the incision, and then left "him, entirely restored in every respect."

Here, again, we cannot but observe, that if this were simply related as a singular dream on the part of the child, or as a mere nursery tale, devised to flatter the fond credulity of a doating mother, we should, peradventure, be little disposed to treat the circumstance with any extraordinary severity of remark; but when we are called upon to entertain it as a serious fact derived from the most respectable authority, we cannot sufficiently reprobate the imposition as one of the grossest insults ever offered to the common sense of mankind.

The narrative goes on, however, to describe, that at the desire of some of the Benni Assud, the nurse Halleimah took young Mohammed to an Arabian diviner, and was beginning to give an account of the circumstance, when she was suddenly interrupted, and desired to allow the child to relate his own story. Accordingly, Mahommed is said to have repeated, without reserve, all the particulars mentioned above; and he had scarcely concluded his extraordinary relation, when starting from his seat, the diviner seized the child in his arms, and forcibly pressing him to his breast, called out to the bystanders in the following terms: "Men of "Arabia! this child, if permitted to arrive at the age of maturity, is "destined to subvert the religion of your country, and to substitute for it "one of his own. Haste, therefore, to bury your weapons in his bosom, "and through his in mine." On hearing these words, Haleimah snatched the child from the arms of the diviner, and succeeded in conveying it to a place of safety.

Again,

Again, some time afterwards, as his foster-father and some of the kindred were on their way to Mekkah, where they were conveying young Mahommed, as usual, to visit his mother, the child disappeared, and, to the equal grief and alarm of his conductors, was no where to be found. Having long sought for him in vain, it became at last expedient to report the circumstance to Abdulmûtleb; and it was not until after considerable search that the child was ultimately discovered, through the direction of Providence, quietly reposing under the shade of a Mowz-tree, (some sort of fruit,) in the valley of Tehâmah. At this period it is not understood that Mahommed was more than five years old, or at most that he was only just entering the sixth year of his age. In his sixth year he lost his mother Ameinah; and when he had attained to the eighth year of his age, he lost his grandfather Abdulmûtleb, who with his dying breath earnestly recommended him to the care of his uncle Abûtauleb, the father of Ally.

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In the preceding essay it has been our endeavour through the mazes of traditional, and we fear in too many instances, of fabulous narrative, to discover, if possible, some of the traces of rational history; and it is to be regretted, although not by any means an extraordinary circumstance, that at a period so little remote from our own times, we should have been compelled, in our search after truth, to occupy the attention of the reader so extensively with the fictions of romance. Yet, should the success of our researches neither correspond with our early hopes, nor with the just claims of an enlightened age, it will be a still more discouraging reflection to find, that the failure is ascribed to want of diligence on the part of the writer, rather than to the total absence of competent materials. To seek for more sober, or better authenticated information among oriental historians, would nevertheless, as far as it has been our lot to discover, be a hopeless and unavailing pursuit, the general professed belief in the East being in close coincidence with the abstract above compiled. Neither is it understood that, previous to the time of Mahommed,

TARIKH TEBRY.

Mahommed, during what his followers have contemptuously designated the period of ignorance, folly, or absurdity, the Arabians were in possession of any authentic records of their history, unless such were contained in the poetical effusions, the Moallekaut, suspensilia, or prize poems, suspended in the temple of Mekkah. And if, again, we recur to the collateral notices, scattered at distant intervals through the pages of Greek and Roman story, little more is to be gathered than occasional testimonies to the lofty and intractable spirit, the inextinguishable love of independence which in all ages characterized the Arab race, and which have doubtless contributed in a great degree to preserve to the genuine Arabian, to this day, more of the stamp of antiquity than is to be found in any other nation upon earth.

THE END.

PRINTED BY COX AND BAYLIS, GREAT QUEEN STREET, LINCOLN'S-INN-FIELDS.

Digitized with financial assistance from the
Government of Maharashtra
on 02 July, 2018